English Translations of

Majmoo'al-Fatawa of Permanent Committee for Scholarly Research and *ifta*' of K.S.A

First Collection

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Portal of the General Presidency of Scholarly Research and *Ifta'* of Kingdom of Saudi Arabia

This file is volume No.11 of 26

In the Name of Allah, the Most Gracious, the Most Merciful

Book of Hajj and 'Umrah

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Obligation of and conditions for Hajj and 'Umrah

(Part No. 11; Page No. 8)

Importance of Makkah to Muslims

The tenth question of Fatwa no. 3056

Q 10: How important is Makkah to the Muslim world?

A: Allah has made Makkah a place of resort for mankind and a place of safety and a holy sanctuary where pilgrims and scholars can gather to perform the rituals of Hajj and 'Umrah (lesser pilgrimage) in an atmosphere of comfort and tranquility, hoping for Allah's Reward and fearing His Punishment (Glorified be He). It is a place where Muslims get to know one another, and advise and consult one another over matters related to their religious and worldly life. It is also a place where the reward for performing Salah (Prayer) and righteous deeds is multiplied.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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ibrahim's Call for People to Go to Perform Hajj

The fourth question of Fatwa no. 6147

Q 4: It is claimed that Allah (Exalted be He) ordered His Prophet Ibrahim (peace be upon him) to

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proclaim to mankind the Hajj. Ibrahim did, and the people answered his call, even those who were not born yet. Those who did not answer him will not perform Hajj, even if they possess heaps of gold and silver. Is this true?

A: Having finished building the Ka`bah, Allah ordered Ibrahim (peace be upon him) to proclaim to mankind the Hajj, as Allah states, ﴿And proclaim to mankind the Hajj (pilgrimage).﴾ Ibn Kathir said in the Tafsir (interpretation) of this Ayah that Allah stated, "Proclaim to mankind the Hajj to the House which I commanded you to build." Ibrahim said, "O, Allah! How can I inform the people if I cannot reach them?" Allah stated, "You merely proclaim, and I will make them hear you." Ibrahim stood on his Station, it is said that he either stood on Al-Hijr , on Al-Safa , or on Abu Qubays, and said, "O, people! Allah has taken a House, so perform Hajj to it." It is said that the mountains knelt down so that his voice would reach all the corners of the earth, to the extent that those who were in their mothers' wombs heard it. Everything answered that call, even stones, mud, trees, and those whom Allah had predestined to perform Hajj said, "O, Allah! Labbayk (a devotional expression chanted at certain times during Hajj and `Umrah)." This is what was reported from Ibn `Abbas, Mujahid, `Ikrimah, Sa`id ibn Jubayr and more people of the Salaf (righteous predecessors). Allah knows best. It was also narrated by Ibn Jarir and Ibn Abu Hatim in detail. This is the end of the words of Ibn Kathir (may Allah be merciful with him).

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Allah knows the reality of this matter. As for the Adhan (call to Prayer), there is no doubt, as it is stated in the Qur'an.

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The year Hajj was made obligatory

The sixth question of Fatwa no. 4624

Q 6: In which year following the Hijrah (Prophet's migration to Madinah) was Hajj made obligatory? What is the most authentic report in this regard?

A: Scholars have differed concerning the year in which Hajj was made obligatory. It was said that it was in the fifth year after Hijrah. Others said that it was in the sixth year after Hijrah. It was also said that it was in the ninth or tenth year after Hijrah. The last two opinions which cite that Hajj was made obligatory in the ninth or tenth year after Hijrah are the most likely to be correct. And Allah knows best.

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ruling on Hajj

Second question from Fatwa No. 6315

Q 2: Some people claim that there is no obligation to go to the holy lands to perform Hajj. They also say that whoever goes there, comes back more coarse and merciless. Most of these people are financially and physically capable of performing Hajj, but they are reluctant. What is the ruling on whoever says this? Do they come under the same mentioned Ayah (Qur'anic verse) with regard to the fifth nullifier of Islam?

A: Hajj is one of the pillars of Islam. Whoever denies or resents it after the proof has come to him is a Kafir (disbeliever) who should be asked to repent; if he repents, all is well and good, otherwise he should be killed. A person who is able to do it should hasten to perform the duty of Hajj, because Allah (Exalted be He) says: ﴿And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Alamîn (mankind, jinn and all that exists).﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Merit of Hajj

The first question of Fatwa no. 6614

Q 1: are major sins forgiven by virtue of Hajj Mabrur (Hajj sincerely done, not mixed with any sin, and is accepted by allah)? When is trade permissible in Hajj?

A: Firstly: It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Hurayrah (may Allah be pleased with him) who said that he heard the Messenger of Allah (peace be upon him) saying, ("Anyone who performs Hajj and does not use obscene language nor commits a sin, will return (pure of sin) as on the day their mother gave birth to them.") (Agreed upon by Al-Bukhari and Muslim) The Prophet (peace be upon him) also said, ("From (one) 'Umrah to (the next) 'Umrah is an expiation for whatever (sins committed) between them, and the reward of Hajj Mabrur is nothing else than Jannah (Paradise).") (Agreed upon by Al-Bukhari and Muslim) Therefore, Hajj and other good deeds can be causes for sins to be expiated, if a Servant performs them in the manner prescribed by Islam.

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However, major sins must be repented of, because it is related in "Sahih Muslim" on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ("The Five (Obligatory Daily) Prayers, and from (one) Jumu'ah (Friday) Prayer to (the next) Jumu'ah Prayer, and from Ramadan to Ramadan, are expiations for whatever (sins committed) between them, provided that major sins are avoided.") Imam Ibn Al-Mundhir (may Allah be merciful to him) and a group of scholars hold the opinion that the Hajj Mabrur expiates all sins, because of the apparent meaning of the above-quoted two Hadiths.

Secondly: It is permissible to trade during the Hajj season, due to what Al-Tabary related in his Tafsir (explanation/exegesis of the meanings of the Qur'an), according to his Sanad (chain of narration), on the authority of Ibn 'Abbas (may Allah be pleased with them both), regarding the Saying of Allah (which means): (There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading).) "Meaning there is no sin in buying and selling before and after entering the state of Ihram (ritual state for Hajj and 'Umrah)."

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repeating Hajj

The first question of Fatwa no. 6909

Q 1: Is it preferable to perform Hajj every year for whomever wishes to do so and it is not difficult, or is it better to perform it once every two or three years?

A: Allah has decreed Hajj upon every Muslim Mukallaf (person meeting the conditions to be held legally accountable for their actions) who is able to perform it once in a lifetime. Anything beyond this is voluntary and is an act of worship by which a person may draw closer to Allah. There is no report that specifies a particular number for voluntary Hajj, rather the number of times it is repeated depends on the persons' financial situation, health, and the circumstances of the people around them such as their relatives and the poor. This is in addition to other interests of the Ummah (community); how much of their time and money they devote to support the Ummah, their position within the Ummah, and whether there is more benefit for the Ummah in their staying or traveling for Hajj etc... Therefore, people should look at their own circumstances and what is best for them and the Ummah, and give precedence to that.

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Third question of Fatwa No. 11303

Q 3: My father performed Hajj only once. He went on foot and this was about forty years ago. In addition, he made two `Umrahs (lesser pilgrimages), one of them was at least three years before his death. My father was illiterate and I do not know how he performed that Hajj. Is it obligatory on me to make Hajj on his behalf? What is the opinion of Your Honor regarding this?

A: Hajj is only obligatory to be performed once in a lifetime. Since the Islamic principle is that worship and rites performed by Muslims are sound, it is not obligatory on you to perform another Hajj on behalf of your father. However, in case that you do so, it will be counted as supererogatory (act of worship) and you and your father will hopefully be greatly rewarded for it.

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Fatwa no. 3580

Q: I made a vow to Allah to perform Hajj every year. Before this I was not an employee, but circumstances changed and I was recruited by the army. My superior officer does not permit me to perform Hajj every year. Have I committed a sin in this or not?

A: If what is preventing you from performing Hajj in some years

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is a reason beyond your control that you cannot overcome, you have not committed a sin, as Allah (Exalted be He) says (what means): ﴾Allâh burdens not a person beyond his scope.﴿ And Allah (Exalted be He) also says: ﴾Allâh does not want to place you in difficulty﴿

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Third question from Fatwa no. (2177)

Q 3: a woman performed Hajj (Pilgrimage) while being pregnant, and after returning from Hajj she had a miscarriage, Does this Hajj suffice for her and her dead baby or not?

A: This Hajj suffices for her only as Hajj is not obligatory for the baby.

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Hastening to perform the obligatory Hajj

Fatwa no. 11133

Q: May I delay performing Hajj for one or two years, although I can perform it this year, for the sake of visiting my family? If I perform Hajj this year, I will be away from my wife and family for two years. The rites of Hajj will be in the middle of summer vacation and I will not be able to visit my family and perform Hajj at the same time. I will either perform Hajj or visit my family. Can I delay performing Hajj in order to visit my family? May Allah reward you greatly!

A: A Muslim should hasten to perform the obligatory Hajj as soon as one is able to. They do not know what impediments may arise preventing them in the coming years if they delay performing it. Allah (Exalted be He) states: ﴿And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴾ It was also reported that the Prophet (peace be upon him) stated: ﴾Hasten to perform Hajj - meaning the obligatory Hajj - for no one of you knows what will happen to them (to prevent it).﴿ (Related by Imam Ahmad)

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Hajj is obligatory even if the journey to Makkah is made in the company of the Mubtadi`s (people who introduce rejected innovations in religion)

Fatwa no. 8308

We would like to inform you that many of our Sunni Muslim brothers who live on the Persian cost are desirous of performing the Islamic obligation of Hajj. The problem is that they cannot travel in the company of the Shiite Iranians for fear of disputes that might occur during the journey. In addition, the neighboring Arab governments do not allow them to travel via their airways. is is permissible for them to send expenditures of the journey to other Muslim brothers of another country to perform Hajj on their behalf? Please clarify this matter as you issue your fatwa. May Allah reward you.

A: They are obliged to perform Hajj if they are financially and physically capable, even if they must travel in the company of the Shiites. However, they should exercise extreme caution lest they be deceived by the false Shiite doctrines. They are also obliged, only if able, to advise them to follow and adopt the doctrine of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). This is based on the Qur'anic Ayah (verse) in which Allah (Glorified be He) said: ﴿Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴾

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seeking Husband's Permission to Perform an Obligatory Duty

Fatwa no. 5659

Q: I am a married woman for forty years. I've been asking my husband to perform Hajj and he agrees. However, every time he goes to perform Hajj or `Umrah he changes his mind and prevents me from accompanying him to take care of his sheep and cattle. Although he performed Hajj more than five times, he refuses my request to travel with my sons in law. Is it permissible to travel for Hajj with my son in law in spite of my husband's rejection?

A: If your situation with your husband is as you described, you are obliged to travel with the said Mahrams (unmarriageable relatives), even if your husband does not give you the permission and provided that you have never performed the obligatory Hajj or `Umrah before. This refers to the fact that abandoning the obligatory Hajj, when the conditions of being able to do it are met, is Haram (forbidden). A Muslim should not obey a person in doing something that involves disobedience of Allah.

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May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The seventh question of Fatwa no. 5866

Q 7: What is the ruling on a wife's traveling to perform the obligatory Hajj without her husband's permission?

A: The obligatory Hajj is Wajib (obligatory) when the conditions of ability are fulfilled. The husband's permission is not one of them. It is not permissible for him to forbid her; rather, it is prescribed for him to cooperate with her in fulfilling this duty.

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Fatwa No. 9238

Q: My sister performed Hajj without her husband's permission. He works in the police of Makkah Al-Mukarramah. When I passed by him at his workplace to inform him, he agreed, as he cannot accompany her. She was accompanied by her 18 year old brother. Is the Hajj performed by this woman valid or

Batil (null and void)? I did not know of this matter except after she went. This woman is from the desert and does not know that this act is Haram (prohibited) and now she is confused. Please, advise us, may Allah reward you with the best.

A: If the case is as you have mentioned, her Hajj is valid for her husband's permission is not necessary to perform an obligatory act.

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performing the Hajj duty even if missed days of Ramadan have not yet been made up for

The ninth question of Fatwa no. 6908

Q 9: I would like to perform the obligatory duty of Hajj this year, but I have not made up for the days I missed during Ramadan this year, because I was in my postpartum period and after that I was breastfeeding my baby. I therefore have been unable to make up for the days I missed before the time of Hajj.

A: It is obligatory on you to perform Hajj if you are able and you have a Mahram (spouse or unmarriageable relative). You can make up for the missed fasts from Ramadan afterwards, In sha'a-Allah (if Allah wills).

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Hajj for Children

First question from Fatwa No. 6736

Q 1: if i want to take my son, who has not yet reached adolescence, with me to Hajj, should i dress him in ihram (ritual state for Hajj and `Umrah) clothes and do all the rituals on his behalf, such as doing Tawaf (circumambulation around the Ka`bah), etc., or should I dress him in regular clothes and not doing anything on his behalf since he is still young and does not have to perform Hajj?

A: If a child has reached the age of discernment but has not yet reached adolescence and his father or guardian wants to take him for Hajj, he should tell him to put on Ihram garments and the child should do all the rituals of Hajj himself, starting with entering the state of Ihram from the Miqat (sites for entering the ritual state for Hajj and `Umrah for Hajj and `Umrah), until the end of the deeds of Hajj. His father or guardian should stone the Jamrat (stone pillars at which pebbles are thrown during Hajj) on his behalf, if he cannot do it himself. He should tell him to avoid the things that are forbidden whilst in a state of Ihram. But if the child is below the age of discernment, then his father or guardian should make the intention of entering Ihram for Hajj or 'Umrah on his behalf, and do Tawaf and Sa`y with him, and take him along for all the other rituals, and stone the Jamrat on his behalf.

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Fourth question of Fatwa No. 10938

Q 4: i performed Hajj twice; one at the age of ten, and the other at the age of thirteen. Are these two times count for the obligatory Hajj?

A: You are rewarded for performing Hajj after attaining puberty and these two times are sufficient. Puberty in a male or a female becomes apparent by the discharge of semen due to arousal or noticing the growth of pubic hair. Girls may also attain puberty by reaching the age of fifteen or begining menstruation.

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The fourth question of Fatwa no. 11348

Q 4: If a young boy or girl performs the obligatory Hajj, is it sufficient to discharge the duty on their part or is it just considered a voluntary form of 'Ibadah (worship) whose reward goes to their parents?

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A: If a minor performs 'Umrah or Hajj, it is considered a voluntary form of 'Ibadah, and it does not exempt them from performing the obligatory Hajj and 'Umrah after reaching adulthood.

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when a person embraces Islam he is permitted to enter the sacred precincts, even if he has not changed his name.

Fatwa No. 11014

Permanent Committee for Scholarly Research and Ifta' has read what was sent by to the General Chairman by the undersecretary of the foreign ministry for political affairs. This letter was refereed to the Committee by the administration of scholarly research and Ifta'. This letter is No. 23l that was sent in 1408 A.H. The Undersecretary sent this message: "I have received a request from the embassy of the the Custodian of the two Sacred Mosques in Bonn. It inquires if it is obligatory upon he who embraces Islam to change his name in order to be admitted access to the sacred area in order to perform Hajj or not? Can he who does not change his name be admitted entrance to these places? I would like to receive an answer in order to send it to the embassy there."

After reviewing the question, the Committee responded that if he confirms that he is a Muslim, he is legally permitted to enter to the sacred precincts regardless of his name.

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Hajj of a Kafir

The third question of Fatwa no. 836

Q 3: after performing Hajj, a person commited Zina (adultery) and sometimes neglected Salah (Prayer). Later, this person repented to allah. Is this person's first Hajj sufficient or should they perform Hajj once again?

A: It was authentically reported from the Messenger of Allah (peace be upon him) that he stated, ﴾Islam is based on five pillars: testimony that there is no God but Allah and that Muhammad is the Messenger of Allah; offering Salah, giving Zakah; fasting in Ramadan; and performing Hajj.﴿ The issue of Salah is grave, as it is mentioned immediately after the two Shahadahs (Testimonies of Faith). Thus, the Prophet (peace be upon him) stated, ﴾That which differentiates us from the Kafirs (disbelievers) and hypocrites is offering Salah; a person who abandons it becomes a Kafir.﴿ A person who offers Salah, and at times neglects it, is playing with religion. If a person abandons one Salah, for three days they are admonished. If they do not repent, they are sentenced to capital punishment. You mentioned that this man has repented. Whoever repents, Allah will accept their Tawbah (repentance). On this basis, he should repeat Hajj as a sort of precaution, as the Prophet (peace be upon him) stated,

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﴾Leave what causes you doubt and turn to what does not cause you doubt.﴿ As for his committing Zina after Hajj, if he had committed it while thinking it is Halal (lawful), this is considered Kufr (disbelief) which invalidates his previous deeds. If he has done it while believing in its prohibition, it will be counted as a major sin, and it necessitates Tawbah. However, his Hajj is valid, and the sin of Zina remains until he repents.

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Permanent Committee for Scholarly Research and Ifta'/

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The second question of Fatwa no. 4459

Q 2: A Mushrik (one who associates others with Allah in His Divinity or worship) performed Hajj and a long time after their return from Hajj, Allah guided them to the sound 'Aqidah (creed) and 'Ibadah (worship). They repented to Allah and became a true monotheist. Will the Hajj they performed while they were a Mushrik suffice them or must they perform another Hajj after correcting their Tawhid (belief in the Oneness of Allah)?

A: If anyone performs Hajj while committing major Kufr (disbelief) and then returns to Islam, their Hajj will not count as the obligatory Hajj of Islam.

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However, if a Muslim apostatizes by committing an act that takes them out of Islam and then they make Tawbah (repentance to Allah) and return to Islam, their Hajj will count as the obligatory Hajj of Islam. This is because they were Muslims when they performed Hajj. The Qur'an shows that the deeds performed by a Murtad (apostate from Islam) before their apostasy are rendered worthless if they die as a Kafir (disbeliever), because Allah (Exalted be He) says (what means): ﴿And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.﴾

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Ability to perform Hajj

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The fifth question of Fatwa no. 845

Q 5: Why does Algeria begin fasting a day before Morocco every year? What constitutes the "ability" to perform Hajj? Is there a greater reward in a person's setting out to Makkah to perform Hajj or in returning home after performing it? Is there a greater reward in returning to one's homeland, or in remaining there in Makkah?

A: The fact that Algeria begins fasting a day before Morocco every year in Ramadan should be referred to the officials in both countries, so that the answer is based on the status quo of both countries, as they know it better. This question should be directed to them, provided that the questioner is sure that it is recurs every year.

As for the ability to perform Hajj, it means that a person must be healthy and have a means of transport to Allah's Sacred House. One may travel by plane, car, pack animal, or hiring whatever means of travel he can afford (each according to their ability), has enough provisions for the journey, back and forth, that are above what he needs to support his dependents until he returns from his Hajj. A woman must have her husband or a Mahram (unmarriageable male relative) in her travel to Hajj or 'Umrah.

As for the reward of Hajj, it is according to a person's sincerity to Allah, the rites they performed, the prohibitions they avoided for perfect performance of Hajj, the money they spent,

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and the effort they made, whether they return to their homelands, remain there, or die before or after the completion of Hajj. Allah knows best their status, and it is He who rewards them accordingly. A Mukallaf (person meeting the conditions to be held legally accountable for their actions) should strive to do their best, search their own deeds to make sure they have been acting according to the Shari'ah (Islamic law) outwardly and inwardly, as if they are seeing their Lord, for although they cannot see Him, He surely sees them. One must not investigate into the matters whose knowledge is reserved to Allah, for Allah is Merciful to His servants. He multiplies their rewards and forgives misdeeds. He is never unjust to anyone. Therefore, you should mind your own self and leave the matters related to Allah, as He is the Just, Merciful Judge.

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa No. 6553

Q: I am a young man working in The Kingdom of Saudi Arabia. My income is limited and is sufficient for the necessities and living expenses. Thanks to Allah, I have performed Hajj for myself three times, due to the easiness and convenience of performing Hajj for those living inside the Kingdom, whether for work or other reasons. I have a father in Egypt who has not performed Hajj yet, because he cannot afford it. He is in good health but he cannot afford the expenses of Hajj and I am unable to help him due to my limited income. Can I perform Hajj on his behalf? A friend of mine told me that my performing Hajj

because of my father's inability to perform it on his own or with my help, is not permissible. Kindly, give us your Fatwa. May Allah reward you.

A: If the situation is as described, that your father is healthy and cannot perform Hajj because he is financially unable, then he is not obliged to perform it, because Allah (Exalted be He) says: ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴿ So it is not valid for you or anyone else to do Hajj on his behalf. But if you can afford to pay for his Hajj, it is prescribed for you to help him so that he can perform Hajj for himself.

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Fatwa no. 9240

Q: I am forty-five years old and have been suffering from rheumatism for twenty years. Sometimes it is mild and other times it becomes severe. However, for the last six years it has been severe and I have now become disabled. I cannot stand up or sit down, except with great difficulty, and lately I sometimes need help. When getting up from Ruku` (bowing) in Salah (Prayer), I cannot stand straight, instead I put my trust in Allah and then upon a stick. The same goes for walking; I cannot perform Sujud (prostration) and I offer my Salah sitting down. I live alone, but everyday before sunset

I go to my uncle's house, which is about fifty meters away. When I arrive, they help me to sit down and to stand up. After the `Isha' (Night) Prayer, I return home, and so my life goes on.

Some people advised me to offer Salah in the Masjid (mosque) near to me, saying, "You go to your uncle's house everyday." I told them that I can only pray sitting down. I always need to sit down, and entering the Masjid makes it difficult for me, as does getting up to leave the Masjid. They said, "We will put a stick in the Masjid to help you to stand up and sit down, and the people praying there also will help you." I said, "This will cause a nuisance in the Masjid and it would be hard on me," but they are not satisfied, and the same advice is repeated. I hope that you will give me a Fatwa as to what I should do! I also hope for an answer about Hajj, as I have not performed Hajj until now. May Allah protect you, look after you, and grant you the reward, as He has power over all things!

Note: I have no source of income except my social insurance, with which I buy my medication and daily needs.

A: If the case is as you mentioned, then you have an excuse to offer Salah at home. The same applies to Hajj if you are unable to perform it by yourself or do not have the funds to pay for it, as Hajj is not obligatory unless you can afford it. If you were able to afford it, you could deputize someone to perform it on your behalf.

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Fatwa no. 733

Q: A woman traveled to the Kingdom of Saudi Arabia and fulfilled the Islamic obligation of Hajj at the expense of another person. She asks whether this Hajj absolves her of the religious duty?

A: If this woman spent only a small amount of money on her journey to make Hajj, or did not even cover any of its expenses, the validity of her Hajj is not affected. Accordingly, when she fulfilled all the essential requirements of performing Hajj, she is considered to have absolved herself of this obligatory duty. It does not matter whether it was she or someone else who assumed the expenses of the journey.

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Fatwa no. 3198

Q 1: What is the religious opinion on the people who perform Hajj, but are not paying for it out of their own money?

Q 2: Is it valid for a young person to perform Hajj before getting married?

A: First: There is nothing wrong in the Hajj if its cost is paid for by other people as a Sadaqah (voluntary charity). However, if the money is Haram (unlawful), their Hajj is still valid, but they must make Tawbah (repentance to Allah) for that.

Second: The Hajj performed by a young person before getting married is valid, and we do not know of any disagreement among the scholars in this regard.

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The fourth and seventh questions of Fatwa no. 10701

Q 4: A wife cannot afford Hajj, however her husband is rich. Should he pay for her Hajj?

A: A husband is not obliged by Shari'ah (Islamic law) to cover the expenses of his wife's Hajj, even if he is rich. This is done by way of kind treatment and she is not obliged to perform Hajj, because she cannot afford it.

Q 7: I am an Egyptian citizen and the head of a household, with a wife and two children. My salary in Egypt barely covers the necessities of life. I do not have any other income. I worked in one of the Gulf countries for four years and saved an amount of money which I deposited in one of the Islamic banks to provide me with an income to help me deal with different burdens of life. My salary and the income from this investment are just sufficient for me and my family. Am I obliged to spend some of this deposited money to perform Hajj in light of these circumstances? It should be noted that if I spend this amount from my bank account on Hajj expenses, this will affect my monthly income and will make things very difficult for me financially. What do you advise me to do?

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May Allah reward you with the best!

A: If your situation is as you describe, you are not obliged to perform Hajj, because you are not able to do so according to the criteria stipulated in Shari'ah (Islamic law). Allah (Glorified be He) says: ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, for those who are able to undertake the journey﴿ He (Exalted be He) also says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ And says: ﴾And has not laid upon you in religion any hardship﴿

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Third question from Fatwa No. 6593

Q 3: what is the ruling on a person who performs Hajj at the expense of a ruler? A ruler may give his subjects some money and tell them: Go to Hajj with this money. Is it permissible for them to perform Hajj with it? If they do perform Hajj with it, will that count as the obligatory Hajj? I hope your answer will be supported with proofs.

A: It is permissible for them to do that and their Hajj is valid, because of the general relevant proofs in this regard.

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First question of Fatwa No. 3572

Q: I have a twenty years old son and I own a car which he drives because I do not know how. I want to go for Hajj by car and I think this may be a good chance for my son, who is a student, to perform his obligatory Hajj. However, he heard that a person is not permitted to perform their obligatory Hajj using their father's money. Rather, they should work to earn the money themselves to cover the cost of their Hajj. It may be worth mentioning that I live comfortably, by the grace of Allah. Provide me with your beneficial answer. May Allah reward you.

A: It is permissible for a son to perform Hajj using his father's money. Regarding the case mentioned in the question, it is preferable that the son travels to perform Hajj with his father and assist him by driving the car. This is considered being dutiful to one's father.

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Fatwa no. 12139

Q: My mother sold a piece of land which she had inherited from her father.

She asked me to make arrangements for her second Hajj and that I accompany her on the journey. I'm asking for answers to the following questions:

A- Is it permissible for me to travel with her and perform Hajj at her expense?

B- My mother told me that she made a vow to make a second Hajj and that I would accompany her on the journey. The vow was made while she was performing her first Hajj.

C- I have other brothers and two sisters, so I tried to convince my mother that Hajj is obligatory only once in a lifetime and that it would be better if she distributes her money among her needy sons and relatives. However, she adamently refused and said: "I must perform Hajj whether you accompany me or not."

A: It is permissible for you to perform Hajj at the expense of your mother, and performing it, will absolve you of the obligatory duty of Hajj. However, it is not permissible for your mother to travel without the company of Mahram (spouse or unmarriageable relative).

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The first question of Fatwa no. 11344

Q 1: Is it permissible to use the Diyah (blood money) given

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to the family of a murder victim in performing Hajj?

A: It is permissible for each one of the Mukallaf (person meeting the conditions to be held legally accountable for their actions) heirs [of the murdered person] to use his/her share of Diyah money in paying the costs of Hajj.

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The third question of Fatwa no. 12568

Q 3: is it permissible for someone to perform Hajj using the money gained from selling their land?

A: If they are the lawful owners of the land, through inheritance, given away as a gift, purchase, or similar ways, there is nothing wrong with selling it and using the money or part of it to perform Hajj.

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The first question of Fatwa no. 6277

Q 1: i was fortunate to be one of the winners in a competition on the islamic sciences.

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The prize was going on Hajj to Al-Bayt (the House: another name for the Ka'bah). This happened the year before the last, and I performed Hajj in that same year and visited the Sacred House of Allah. My question is: I have made the intention to perform Hajj this year on behalf of my brother, who died when he was twenty. I want to know whether my previous Hajj removed the obligation on me for Hajj so that I can perform Hajj on behalf of my brother or whether I still have to perform Hajj for myself once more, because the Hajj journey prize I won through the competition did not remove the obligation from me?

A: The Hajj you performed is valid and sufficient and counts as having discharged the obligatory duty of Hajj. So you may perform Hajj on behalf of your late brother and may Allah reward you with the best!

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The second question of Fatwa no. 2448

Q 2: Five years ago, my mother asked me to take her to perform Hajj. As I did not have the enough money at the time, I borrowed 100 Riyals from a man for us to go. Some of my Muslim brothers took us and helped us to perform the rites of Hajj in each place. Afterwards it seems that my mother - who is now over eighty - is afraid that her Hajj is not valid, due to the loan. What is the ruling on this?

A: The loan which you mentioned that you took for going on Hajj does not make your Hajj with your mother lacking; it is valid and sufficient.

May Allah accept it from you both and reward you, and also those who helped you with the loan and in other ways to perform it.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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borrowing money to perform Hajj

Second question from Fatwa no. (11837)

Q 2: On the advent of the month of Dhul-Hijjah, I was looking forward to visiting Bait Allah Al-Haram (The Ka`bah; Allah's Sacred House), but there was still a week remaining until I would receive my salary, and I only had enough to cover my needs until the end of the month. My colleagues at work insisted that I should go with them for no one knows when a person will die. One of them gave me a sum of money that covered all the costs of Hajj, and when I told him that it was not permissible to borrow money to offer Hajj, he replied that in a case where the lenders permit and agree to lend money, then it is permissible, and this was exactly our case. Therefore, I went to Hajj, and right after I returned, I gave him his money in the middle of the same month of Hajj, as I receive my salary every month according to the Gregorian calendar. As mentioned, the money which I took was by the full consent of the owner and

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his good will for me, may Allah reward you with the best reward.

A: Your Hajj is valid Insha'a Allah (If Allah wills), and borrowing the money does not affect the validity of Hajj.

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depositing money in banks to perform Hajj

Fourth question from Fatwa No. 5651

Q 4: In Turkey, whoever wants to perform Hajj should deposit one thousand Turkish Lira in a bank which is a big sum of money. It is worth mentioning that these banks are usurious and there is no other way to perform Hajj except this. Is Hajj obligatory in this case for the capable Muslim? If the Muslim performs Hajj, is it valid? Taking into consideration that by this they help the usurious banks and the country.

A: Hajj will be valid and what you have mentioned is not considered an excuse for postponing Hajj, if the person can perform it.

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Performing Hajj with ill-gotten money

The second question of Fatwa no. 13619

Q 2: what is the ruling on one who performs Hajj using ill-gotten money? Drug traders buy Hajj tickets with the revenues from selling drugs and send these tickets to their parents who know the source of this money. Is this Hajj acceptable or not?

A: Performing Hajj with ill-gotten money does not mean that the Hajj is not valid, but the person is sinning because he acquired it unlawfully. However, it reduces the reward of Hajj but does not invalidate the Hajj.

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Conditions of ability

Fatwa no. 5533

Q: I am a wealthy man and I have a sister whose husband is poor. He was involved in accident, and, as a result, he became indebted. He is unable to repay his debts, because he has a very large family and he is their sole supporter. I have performed the duty of obligatory Hajj and then I performed Hajj again; I would now like to perform it for a third time and take my sister with me, at my expense, because she is financially unable to perform the obligation of Hajj. Which is better in the Sight of Allah (Exalted be He), to take my sister with me to Hajj or to settle the debt of her poor husband with the expenditure for Hajj? Please advise me and may Allah reward you with the best!

A: If the situation is as you mentioned, and your sister's husband is indebted and unable to repay his debts, the priority is to settle his debts with the money that you have and to delay your sister's Hajj. Settling the debt of your sister's husband and relieving their distress is more important than helping her to perform Hajj, and more beneficial to them. Hajj is not obligatory upon her until she is able to afford it.

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validity of Hajj by an indebted person

Fatwa no. 2353

Q: I took a loan of 251,900 Saudi Riyals from the Real Estate bank, that are to paid to the bank in yearly installments. Is it permissible for me to offer Hajj while being indebted with this sum of money to the bank?

A: The capacity for Hajj is one of the conditions of its obligation. Therefore, if you are capable of offering Hajj and paying the required installments at the same time, it will obligatory for you to offer it. However if it becomes impossible to pay the installments along with affording the costs of Hajj, then you should pay the required installments to the bank and postpone Hajj until you are capable of offering it, for Allah (May He be Exalted) says: ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴿

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The second question of Fatwa No. 2325

Q2: I am twenty eight years old and have not performed the obligation of Hajj due to a number of debts.

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May I perform the obligation of Hajj without permission from my creditors? I know that there will not be enough money to pay this debt in the event of my death. May Allah reward you greatly!

A: The ability to perform Hajj is one of the conditions that make Hajj an obligation. Financial capability is one of the aspects of the ability to perform Hajj. He who is in debt is not obliged to perform Hajj if creditors prevent him from performing it until he repays them. In this case, this person is unable and therefore, Hajj is not obligatory upon him. However, if they do not ask him to repay the debt or if he knows that they will pardon him for deferring repayment, then he is allowed to perform Hajj. Hajj may bring him blessings that will facilitate the repayment of one's debts.

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The first question of Fatwa No. 5545

Q1: if a person intends to perform Hajj while he is in debt, will his Hajj be valid if his creditors give him permission to make the journey?

A: If the case is truly is as you mentioned, where the creditors have permitted you to perform Hajj before you repay them, then there is nothing wrong with

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traveling before paying off the debts. Your being indebted to them has no effect on the validity of Hajj in this case.

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The first question of Fatwa No. 8561

Q1: a person intended to perform Hajj. Later, he fell into debt with the state's agricultural Bank affiliated to Ministry of agriculture. Is his performing Hajj valid or not?

A: There is no harm for the questioner to perform Hajj, Allah Willing!

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The fifth question of Fatwa No. 9405

Q5: is it permissible for the debtor to perform Hajj? We heard that it is not permissible before repaying his debts to creditors. Is performing Hajj obligatory only for those who are married, or it is obligatory upon all adults ?

A: First: If the debtor is able to pay back his debts along with the costs of Hajj and still repay his debts, or if creditors permit him to perform Hajj before paying the debts, then Hajj is permissible. Otherwise, it is not permissible. However, if he performs it, his Hajj will be valid.

Second: Hajj is obligatory for the Mukallaf (person meeting the conditions to be held legally accountable for their actions) who is able to perform Hajj, be he married or not, because of the inclusiveness of Allah's Statement: ﴿And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴾

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Hajj by proxy

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Hajj by proxy

The second question of Fatwa No. 2173

Q2: if one cannot afford to perform Hajj and is asked to perform Hajj on behalf of one who has passed away, or an old man while he himself has no money except for that of his client, should he perform Hajj on behalf of his client or for himself?

A: One is not permitted to perform Hajj on behalf of another person if he did not perform it for himself. Ibn `Abbas (may Allah be pleased with him) said: ("The Prophet (peace be upon him) heard a man saying: 'Labbayk (always ready to obey) on behalf of Shubrumah.' He asked: 'Have you performed Hajj on your own behalf?' He said:' No.' He said: 'Perform Hajj on your own behalf, then perform it on behalf of Shubrumah.'")

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Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 2200

Q 1: is it permissible for a Muslim who has performed Hajj to perform it again on behalf of one of their relatives who lives in China as the latter cannot go to perform Hajj?

A: It is permissible for a Muslim who has performed Hajj to perform Hajj again on behalf of another person, if the latter cannot do it, either because of old age, incurable illness or death, according to the Sahih (authentic) Hadiths mentioned about this. However, if that person cannot perform Hajj for a temporary reason, such as curable illness, political reasons, the road not being safe and so on, it is impermissible to perform Hajj on their behalf.

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Fatwa No. 11588

Q: is it permissible for a person to perform Hajj or `Umrah on behalf of a relative who lives far from Makkah and cannot reach it even though he is able to perform Tawaf (circumambulation around the Ka`bah)?

A: Your relative does not have to perform Hajj as long as he is

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financially unable to do so. But it is not permissible to perform Hajj on his behalf since he is physically able to perform it. Performing Hajj by proxy is permissible on behalf of a deceased person or one who is physically unable to perform the rites of Hajj.

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Fatwa No. 1265

Q: A person decided to perform Hajj on behalf of his father and mother. He paid a woman to have her husband perform Hajj on behalf of his father and also for her to perform Hajj on behalf of his mother. Is it permissible to do that?

A: Performing Hajj on behalf of your father or mother is a kindness and beneficence to your parents. Allah will reward you greatly for doing so.

Giving money to a woman to give to her husband in order to perform Hajj on behalf of your father is permissible as he is a proxy. this is permissible if the proxy has previously performed Hajj for himself, and such is the case with the woman who will perform Hajj on behalf of your mother. It is permissible for a woman to perform Hajj on behalf of a man or a woman. There are authentic evidences reported from the Prophet (peace be upon him) in this regard. However, one who wishes to have another person perform Hajj on his behalf should

search for righteous and trustworthy persons in order to ensure that the rites of Hajj are performed properly.

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should I perform Hajj on behalf of a person who died without performing Hajj because he was unable to afford it?

The first question of Fatwa No. 1375

Q1: Should I perform Hajj on behalf of my parents who died without performing Hajj, for being financially unable to afford it due to their poverty? I intend to perform Hajj for myself and I would like to know the ruling of the Shari`ah on this regard.

A: It is permissible for you to perform Hajj on their behalf, if you have previously performed Hajj or you may nominate someone else to perform Hajj for them by proxy, provided that this person has performed Hajj for himself. According to the narration of Abu Dawud in his Sunan on the authority of `Abdullah ibn `Abbas (may Allah be pleased with them) that the Prophet (peace be upon him): ﴾heard a man saying, Labbayk (always ready to obey) on behalf of Shubrumah He asked: Who is Shubrumah? He replied: A brother or relative of mine. He asked: Have you performed hajj on your own behalf? He said: 'No'. He said: Perform hajj on your own behalf, and then perform it on behalf of Shubrumah ﴿ Also narrated by Ibn Majah. Al-Bayhaqi cited: 'This is an authentic Isnad (chain of narrators)

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and nothing in this regard is more authentic.'

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whether it is sinful to perform Hajj on behalf of a mother but not a father

Fatwa no. 1753

Q: I performed Hajj on behalf of my deceased mother, but I did not perform Hajj on behalf of my deceased father, am I sinful in not performing Hajj for my father?

A: There is no sin on you for not performing Hajj for your father, because it is not obligatory on you to perform it on his behalf. However, it would be an act of piety and benevolence to perform Hajj for him, as it falls within the general meaning of filial kindness that Allah (Exalted be He) enjoins in the following Ayah (Qur'anic verse): (and be dutiful and good to parents)

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The sixth question of Fatwa no. 7790

Q 6: my sister died a long time ago, and I would like to perform Hajj and 'Umrah and visit the Prophet's grave on her behalf. What is the ruling on this?

A: If she was a legally competent person, you can perform Hajj and `Umrah on her behalf, provided that you have performed Hajj and `Umrah yourself. As for visiting the Prophet's grave, it is impermissible to set out for that purpose, as the Prophet (peace be upon him) stated, (Never set out except for three Masjids (mosques): Al-Masjid Al-Haram (the Sacred Mosque in Makkah), Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem) and Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah).) A person can only set out to offer Salah (Prayer) in Al-Masjid Al-Nabawy, and consequently greet the Prophet (peace be upon him) and the two Sahabah (Companions, may Allah be pleased with them) buried beside him. This cannot be performed on behalf of another person.

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Fatwa no. 6528

Q: my sister died before she married. She was nearly twenty-five when she passed away; five years before her father. I asked some of the Fuqaha' (Muslim jurists) here if Hajj was obligatory on her, and they said that it was not, because she died before her father and was not married. After reading my question, I hope that you will guide me to what will please Allah (Glorified and Exalted be He) and to what is right.

A: If the situation is as you mentioned, it is not obligatory on you to perform Hajj on her behalf, but if you do so, as an act of piety and benevolence to her, that will be good. If she had money during her lifetime, which she could have used to perform Hajj, it is obligatory to perform Hajj on her behalf with this money, before distributing the inheritance.

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Fatwa No. 3337

Q: I used to live with my mother, aunt, and brother. My mother died eight years ago at the age of 100 and did not have other children besides me. My aunt died fourteen years ago also at the age of 100 and did not leave behind any children or money. My brother died thirty years ago at the age of 30. He did not leave any children or money behind. My mother, my aunt, and my brother all died before performing the obligatory hajj which is one of the five pillars of Islam. Out of fear of Allah (Glorified and Exalted be He), I decided to ask Your Honor whether I must perform this obligatory act of worship on behalf of my mother, my aunt, and my brother?

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A: If the case is truly as you mentioned, then it is permissible for you to perform Hajj on behalf of your mother, if you have already performed Hajj for yourself. This is if she did not perform Hajj due to her inability to perform it during her lifetime. However, if she was able to perform Hajj during her lifetime, then you should assist someone financially to perform Hajj from her money. If you perform Hajj on her behalf, it will be sufficient. We hope Allah will reward you greatly for this deed as your performing Hajj on behalf of your mother is one of the greatest ways of showing gratitude for her. As for your aunt and brother, if you perform Hajj on their behalf, it will be out of your kindness to them. We hope Allah will reward you for this. However it is not obligatory for you to do so.

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Performing Hajj on Behalf of One Person

The first question of Fatwa no. 2658

Q 1: is it permissible to perform Hajj on behalf of a person, whether they are alive or dead? I have a friend whose father died. Is it permissible to perform Hajj on his behalf? Are both of them going to be rewarded? Can he also perform Hajj on behalf of his mother who is not ill, but she cannot travel by car or airplane? Is it permissible for him to perform Hajj once on behalf of his father, his mother and himself,

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or does he have to perform a separate Hajj for each of them? Is it permissible at all to perform Hajj on their behalf?

A: It is permissible to perform Hajj on behalf of a deceased person, or one who is still living but unable to. It is impermissible to perform Hajj once on behalf of two persons, as Hajj can be only for one person at a time. The same applies to `Umrah. However, it is permissible to perform Hajj on behalf of a person and `Umrah on behalf of another person in the same year, provided that the proxy has performed Hajj and `Umrah himself.

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ruling on performing Hajj and 'Umrah on behalf of two people in one year

The first question of Fatwa no. 658

Q 1: What is the ruling on someone who goes on Hajj intending to perform 'Umrah (lesser pilgrimage) for their mother and Hajj for their father, and the next year they reverse this and perform Hajj for their mother and 'Umrah for their father; is this permissible?

A: Both Hajj and 'Umrah are separate rites.

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The Prophet (peace be upon him) explained how to perform them, when they are performed as Qiran Hajj (combining Hajj and 'Umrah simultaneously), Ifrad Hajj (performing Hajj only), or Tamattu' Hajj (combining Hajj and 'Umrah with a break in between). Anyone who wants to assume Ihram (ritual state for Hajj or 'Umrah) to perform 'Umrah on behalf of their mother for example, and then after Tahalul (removal of the ritual state for Hajj or 'Umrah) following 'Umrah to assume Ihram for Hajj on behalf of their father or vice versa, may do so. If they assume Ihram to perform either Hajj or 'Umrah for themselves and after Tahalul they assume Ihram to perform another for their father for example, this is also permissible, because actions depend upon intentions, and every person shall have but that which they have intended.

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ruling on a deputized person performing Hajj facing a shortage or surplus of funds

The second question of Fatwa no. 1823

Q 2: What is the ruling if someone has been given some money to perform Hajj on behalf of a deceased person, but during Hajj they do not have enough money or has a surplus? Will the deputy be rewarded by Allah if they do this as an act of kindness for the deceased person?

A: Muslims should fulfill the conditions they agree upon. If the two parties agree that the deputy should return any surplus money and that the deputizer should cover any shortfalls, they should both fulfill their obligations.

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However, if they do not agree on any conditions, the deputy may keep any surplus and has to cover any shortfalls. As for the reward from Allah, they will be rewarded, if Allah wills, as long as they take the money with good intentions and do their duty.

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The first question of Fatwa no. 5228

Q 1: My husband (may Allah be merciful to him) passed away, and I would like to commission someone to perform Hajj on his behalf this year. Is it permissible for the one who will perform Hajj on behalf of my husband to receive a financial payment in compensation for their efforts, apart from the money for the transportation, food and drink, etc., or not? Please advise us and may Allah reward you with the best!

A: It is permissible for the one who is commissioned to perform Hajj on behalf of another person to receive compensation for it, even if this is more than what they have actually spent on the transportation, food and drink, and other needs required to perform Hajj. It is prescribed that their intention in performing this should be to participate in doing good and also do whatever acts of 'Ibadah (worship) that Allah may help them offer while in Al-Masjid Al-Haram (the Sacred Mosque in Makkah). Their intention should not be just to receive the money.

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deputizing someone to perform Hajj on behalf of a husband on the day of 'Arafah

The fifth question of Fatwa no. 6259

Q 5: My mother performed Hajj several years ago. On the Day of 'Arafah (9th of Dhul-Hijjah) she deputized someone to perform Hajj on behalf of my late father, as he did not perform Hajj during his lifetime. Is this a complete Hajj? The person began performing the Hajj from 'Arafah. Is it permissible for us to perform another Hajj to be sure about it?

A: Assuming Ihram (ritual state for Hajj and 'Umrah) on the Day of 'Arafah, whether at 'Arafah or other areas by the person deputized to perform Hajj on behalf of your father is valid. If the person who performed Hajj on behalf of your father had previously performed Hajj for themselves and completed the rites of Hajj without doing anything to render the Hajj invalid, it would count as sufficient valid Hajj for your father. Therefore, you are not required to perform Hajj again on his behalf to be sure. However, if your mother wants to perform another Hajj for your father, it is permissible for her to do so and she will be rewarded for it.

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Fatwa no. 3697

Q: A sister of mine named "Tufaylah" died thirty years ago, before she could perform the obligatory duty of Hajj. I now have a daughter named "Tuflah". I asked someone to perform a proxy Hajj on behalf of my late sister and told him my sister's name. after the proxy had performed the Hajj and returned home, we talked about it and he mentioned that he had performed the Hajj for my daughter "Tuflah", who is still alive, and he did not perform it for the one he was deputized to do it for. Please bear in mind that my daughter "Tuflah", whom he performed Hajj for, is still alive and she neither knew about it nor was her permission sought concerning this Hajj. I would like to ask Your Eminence to advise me concerning the above-mentioned Hajj and about what the proxy did and the error that he made.

A: The Hajj performed is on behalf of your sister "Tufaylah", whom you mentioned to the proxy. The mistake that the proxy made in the name has no effect, this is because the Prophet (peace be upon him) said: ("Actions depend upon intentions, and every person shall have but that which they have intended.") Therefore, it is your intention i.e. the delegator and not the intention of the delegated party that counts.

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performing Hajj on behalf of a Kafir

The first question of Fatwa no. 2411

Q 1: A man who never observed Sawm (Fasting) or Salah (Prayer) during his lifetime. He used to offer sacrifices for the Jinn (creatures created from fire) under the eyes of everybody, as if they were idols, and he died persisting in his beliefs. Is it permissible for his relatives to perform Hajj on his behalf or to ask Allah to grant him forgiveness?

A: Anyone who dies in the state mentioned in the question, are considered to have committed major Shirk (associating others with Allah in His Divinity or worship). It is not permissible to perform Hajj for them or to ask Allah to grant them forgiveness. This is based on the Ayah (Qur'anic verse) in which Allah (Glorified be He) says (what means): ﴾It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).﴿ It was authentically reported that the Messenger of Allah (peace be upon him) said, ﴾"I sought my Lord's Permission to ask forgiveness for my mother, but He did not grant it to me. I sought His Permission to visit her grave, and He granted this to me."﴿ (Related by Muslim in his "Sahih [Book of Authentic Hadith]") This was because the Prophet's mother died in Jahiliyyah (pre-Islamic time of ignorance) and not as a Muslim.

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The third question of Fatwa no. 3774

Q 3: a man gave 2,000 Riyals to one of his relatives to find someone who could perform Hajj by proxy for one of his late grandparents. They looked around for someone, but nobody would agree to do it; maybe due to the lateness of the request. Someone promised to do it, but after the 5th of Dhul-Hijjah, he traveled to perform Hajj by proxy for someone else, paid for by different fund. He did so without telling the relative to whom the money had been entrusted until it was too late for him to find someone else, so he took his own family to perform Hajj and made the intention to perform it on behalf of the person he had been asked to find someone to deputize for. He made the intention to perform Hajj on his behalf and spent the money on the Hajj expenses. Was it permissible for him to do so? It should be noted that the relative of the deceased, who entrusted him did not mind him performing Hajj on behalf of his relative. Should he obtain their permission now or give them the money back and make the intention to perform Hajj for himself, or what he should do?

A: If the reality is as mentioned, his performing Hajj with the stated money is permissible and there nothing wrong with it. The Hajj performed falls to the one on whose behalf it was intended to be made. The person who has done it will be thanked and rewarded for it, if Allah wills, for his effort, his keenness to help the one who delegated this task and the acceptance of the proxy-givers of his doing it.

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The first question of Fatwa no. 5849

Q 1: My father received some money to perform Hajj on behalf of another person's father, who wants to do him kindness. Upon his return from Hajj, after completing all the rites, he was told that the Hajj he had performed would not count nor was it valid for the person it was intended for, because the person who asked him to go had not performed his own obligatory Hajj, despite being able to do so. Does my father have to pay the expenses back to that person after returning from Hajj? If he does give the money back, will the Hajj he performed be considered as being for himself as he was the one who performed it, although he intended it for someone else, i.e. the father of the man who asked him to go?

A: The Hajj performed is valid and your father does not have to return the expenses. Saying that the Hajj performed is incorrect is a baseless view. This is only true when someone performs Hajj on behalf of another person before performing it for themselves.

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The second question of Fatwa no. 6909

Q 2: is it better for a person who has done the obligatory Hajj to voluntarily repeat Hajj for themselves or to intend on some years to do it on behalf of a relative, either dead or alive, who is incapable of performing it themselves? That is, one year to perform Hajj for themselves and the next Hajj to intend it for one of the relatives.

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A: It is preferable for people to perform Hajj for themselves, because this is the basic principle, and to make Du'a' (supplication) for themselves, their relatives, and all Muslims. However, if one or both of their parents have not performed the obligatory Hajj, they may perform Hajj on their behalf after having performed their own obligatory Hajj, out of dutifulness and kindness to their parents during the time of their incapacity or after their death. A Hajj or 'Umrah (lesser pilgrimage) should be performed for each of the parents separately; it is not permissible to perform either one Hajj or one 'Umrah on behalf of them both.

Q 3: If it is commendable to perform Hajj on behalf of deceased relatives, could you please give us the order of priority?

A: You should perform it on behalf of your mother first and then your father. If one of them has already performed the obligatory Hajj, you should start with the other one who has not performed it yet, then the closest of kin and then the next closest of kin. Relatives should be prioritized according to the reply that the Prophet (peace be upon him) gave when he was asked: ("To whom should I be most dutiful?" He replied, "Your mother." He said, "Then who?" He said, "Your mother." He said, "Then who?" He said, "Your mother." He said, "Then who?" He said, "Your father, then the closest of kin and then the next closest of kin.") (Related by Muslim in his "Sahih [Book of Authentic Hadith]")

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The first question of Fatwa no. 7894

Q1: I came on an assignment to Saudi Arabia during the blessed Hajj season and due to my financial situation, and my inability to pay the expenses for Hajj for my wife nor am I expected to afford providing them for her in the future, i am asking if it is permissible for me to perform the obligatory duty of Hajj on behalf of my wife who is in good health and lives in Egypt, as I am a poor man and I do not expect to be able to cover the expenses for her to perform Hajj now or in the future?

A: If your wife is still alive and in good health, as you mentioned, performing Hajj on her behalf will be invalid. Hajj is not obligatory upon her so long as she is not able to perform it due to her poverty or due to lack of a Mahram (spouse or unmarriageable relative) to travel with her. We ask Allah to grant you success and ease.

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Fatwa no. 12387

Q: A Muslim who has never performed Hajj despite being well-off, not indebted,

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and having the physical ability to perform it, paid money for someone to perform Hajj on his behalf. Is the Hajj of the money borrower on behalf of the lender valid in this case? Kindly awaiting your reply. May Allah increase you in strength [in religion].

A: A Mukallaf (person meeting the conditions to be held legally accountable for their actions) capable Muslim should immediatly perform Hajj, and it is impermissible for him or her to delegate someone to perform Hajj on their behalf, in this case as it does not suffice them doing this, as long as they are capable of performing it themselves.

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Fatwa no. 4057

Q: a woman passed away around thirty-five years ago. She had no one who could perform Hajj on her behalf and she was unable to perform Hajj due to the lack of transportation. My family went on Hajj and they had in their company a young child; we agreed that we would make the intention for the child to do Hajj on behalf of the deceased woman. We let him perform the rites of Hajj, including Tawaf (circumambulation around the Ka'bah) and offering a Hady (sacrificial animal offered by pilgrims) on her behalf. What is the ruling on this act?

A: Performance of the duty of Hajj is not obligatory on her, but if a person wishes to perform Hajj on her behalf it is permissible, provided that they had first performed Hajj for themselves. As to the Hajj performed by the child, it will be considered as a Nafilah (supererogatory act of worship) for the child, as children are not allowed to do Hajj on behalf of someone else, until after they have performed it for themselves. The Hajj which a child does, therefore, does not count as the obligatory Hajj, until after they reach puberty.

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Fatwa no. 4403

Q: My mother is sixty-six years old and I want to perform 'Umrah (lesser pilgrimage) and Hajj for her, as she suffers a psychological illness and is unable to endure crowds of people; if she sees a crowd she cannot bear it and falls on the ground. Is it permissible for me to perform 'Umrah on my own for her without taking her with me?

A: If the situation is as you described, it is permissible for you to perform 'Umrah and Hajj on behalf of your mother, as the Messenger of Allah (peace be upon him) gave permission for people to perform Hajj on behalf of old people who cannot perform it due to old age and frailty.

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The first question of Fatwa no. 4666

Q 1: some people take money (between 3,000 and 4,000 saudi Riyals) to perform Hajj on behalf of another person, either because of illness or death of the person on whose behalf the Hajj is to be performed. The family of the person for whom a proxy Hajj is requested pays a sum of money to someone else to discharge this obligation on the part of their relative.

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The person performing the Hajj spends the usual sum on the Hajj expenses, such as buying the Hady (sacrificial animal offered by pilgrims) and other expenses, and takes the rest for themselves to pay their personal expenses, such as to buy provisions and suchlike. Is this correct? Is it permissible for a woman to perform such a Hajj? Also, should pilgrims offer Salat-ul-'Eid-ul-Adha (the Prayer for the Festival of the Sacrifice)?

A: It is permissible for someone to give another person a sum of money to perform Hajj on their behalf, either because they are unable to perform Hajj for themselves or for a deceased person, if the deputized person has already performed Hajj for themselves. The deputy is allowed to spend from this money on performing Hajj on behalf of the required person and keep the remainder; but if the proxy is given the money to perform Hajj with it and return the remainder, then they should spend from it on the expenses needed for Hajj on behalf of the required person and give back the remainder. As for Salat-ul-'Eid-ul-Adha, pilgrims are not required to perform it, but anyone of them who performs it with the people will be rewarded.

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The tenth question of Fatwa no. 4765

Q 10: is it permissible for someone to send their parents to Hajj before they go on Hajj themselves?

A: Hajj is obligatory on every Muslim who is free, sane, adult, and able to do it, once in a lifetime.

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Dutifulness to parents and helping them to perform obligations is something that is prescribed by the Shari'ah (Islamic law), as far as one can. However, you should perform Hajj yourself first and then help your parents, if it is not possible that all of you perform Hajj together. But if you give precedence to your parents over yourself, their Hajj will still be valid.

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The first question of Fatwa no. 6884

Q 1: my mother is an old woman; not less than one hundred years old, and so she is incapable of performing the obligatory duty of Hajj. I performed Hajj and 'Umrah (lesser pilgrimage) on her behalf last year at her expense. Some people have said that it is not valid to perform Hajj on her behalf until after her death and that the Hajj I performed is rewardless. What is your opinion on this?

A: If your mother cannot perform them herself, due to her old age, the Hajj and 'Umrah which you performed on her behalf are valid, provided that you had performed the Hajj and 'Umrah that are obligatory on you first.

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Fatwa no. 6526

Q: (a) My wife and I performed the obligatory duty of Hajj in the past, making the intention to perform Tamattu' Hajj (combining Hajj and 'Umrah with a break in between). We offered a sacrifice in Makkah, but I do not know whether we offered one or two sacrifices, and now I feel uncertain about it. What should I do in this situation?

(b) i performed Hajj a second time on behalf of a deceased person and received money for this. Was my Hajj correct on behalf of that person or not?

A: (a) If the reality is as you mentioned, then you have to slaughter another sheep as a sacrifice or participate with others and sacrifice one seventh of a cow or a camel, because the second sacrifice you are uncertain about is invalid. You have to slaughter another sacrificial animal in Makkah, the Honored, or any place in the Sanctuary, with the intention that this sacrifice is on behalf of whichever one of you did not slaughter a sacrificial animal before.

(b) If the reality is as you mentioned, your performance of Hajj on behalf of the person you mentioned is valid, providing that you performed it in the way prescribed by Shari'ah (Islamic law).

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Fatwa no. 8183

Q: On 15/09/1404 A.H., I traveled from Riyadh to the south to visit my parents who live there. I live in Riyadh due to my work. My father asked me to take him to perform 'Umrah (lesser pilgrimage), but I had to excuse myself from that as I only had enough time during my leave from work to come to see my parents. I felt that my father was upset with me, without showing it. He then told me he would go to perform 'Umrah by himself. I rejected this idea vehemently and prevented him from going to perform 'Umrah alone, because I feared for him as he is eighty-five years old now, and I promised to take him to perform 'Umrah the following year, i.e. 1405 A.H., if Allah wills and we are still alive. My question is: What is the ruling on my refusal to fulfill my father's request, bearing in mind that I am a man who does not usually disobey his father?

What is the ruling on my refusal to let my father travel alone to perform 'Umrah, due to my fear for him as a result of his age? Please bear in mind that I did not urge my employer to extend my leave to enable me to take my father to perform 'Umrah? Please advise me and may Allah reward you with the best!

A: If the reality is as you mentioned, then you have not committed a sin by not fulfilling your father's wish to travel to perform 'Umrah, because you have a lawful excuse, which is your commitment to fulfill the rights of your employer on you.

As for your refusal to let your father travel alone to perform 'Umrah and preventing it, there is no blame on you in this as you were worried about him traveling alone, for his own benefit, through kindness, and to prevent him from facing problems and harm. You did not show undutifulness to him or dissuade him from good, and hopefully you make him happy by fulfilling your promise, once you have the chance, to go with him to perform 'Umrah or Hajj.

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The first question of Fatwa no. 5501

Q 1: my mother is seventy-five years old and she has not performed the obligatory duty of Hajj yet. I work as a clerk in a company and my employer has not allowed me to take her to Hajj up to the present time, bearing in mind that she is suffering from some illnesses and old age. Please advise me and may Allah reward you with the best. Also, is it permissible for me to pay another person to perform Hajj on her behalf? May Allah reward you!

A: If your mother is suffering from an illness that she is more likely not to recover from, and she cannot perform Hajj due to it, it is permissible to deputize someone to perform Hajj on her behalf, as it has been authentically reported on the authority of Ibn 'Abbas (may Allah be pleased with them both) that ("A woman from the tribe of Khath'am came to the Prophet (peace be upon him) and said, 'O Messenger of Allah! The obligation of Hajj enjoined by Allah has become due on my father when he is an old man, cannot sit firm on the back of the mount. He (peace be upon him) replied, 'Perform Hajj on his behalf.'") However, if she is able to perform Hajj, it is obligatory upon her to perform it with one of her Mahrams (spouse or unmarriageable relative) who agrees to accompany her.

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Fatwa no. 9194

Q: my mother suffers from diabetes and she has made the intention to perform Hajj, but the Sudanese authorities have refused to give her permission to travel, unless she is escorted by a Mahram (spouse or unmarriageable relative). Am I permitted to perform the obligation of Hajj on her behalf?

A: If your mother is not strong enough to perform Hajj by herself, as a result of an incurable disease or weakness due to old age, you may perform Hajj and 'Umrah (lesser pilgrimage) on her behalf, provided that you have already performed Hajj and 'Umrah for yourself. However, if her illness or weakness is due to a temporary curable illness, it is not valid for you to perform Hajj or 'Umrah on her behalf. If the impediment is being denied permission by the authorities to travel due to lack of a Mahram to accompany her, she is not obligated to perform Hajj until a Mahram is available to go with her.

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The second question of Fatwa no. 10806

Q 2: What are the rituals of Hajj in which it is permissible to appoint a proxy or deputy to perform them on our behalf, and when is it permissible to perform Hajj on behalf of others?

A: It is permissible to perform Hajj or 'Umrah (lesser pilgrimage) on behalf of a deceased Muslim or a living Muslim who is unable to perform it themselves due to old age or an incurable disease. It is permissible to appoint a person to act as a proxy in Ramy Al-Jimar (throwing pebbles at the stone pillars during Hajj), if someone is not strong enough to do this by themselves, such as a child, or due to old age or illness. The proxy should be one of the pilgrims that year and should have already thrown their own pebbles.

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The first and second question of Fatwa no. 10938

Q1: is it permissible for me to perform Hajj on behalf of my grandfather? It should be noted that I was born after his death, and therefore I do not know if Hajj was obligatory upon him or not, but he died without performing it.

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A: It is permissible for you to perform Hajj for your late grandfather, as long as you have performed it for yourself.

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Q 2: a Muslim died in a Muslim land other than the Kingdom of Saudi Arabia, but he had not performed Hajj even though it was obligatory on him. Is it permissible for me to perform Hajj on his behalf from the Kingdom, as I live here? Is there a difference between the Thawab (reward from Allah) for performing Hajj from a country that is far away and one that is near?

A: It is permissible for you to perform Hajj from the Kingdom on behalf of any Muslim, whether they died in their country or another one, and whether they have performed Hajj or not. The difference between the distances you mentioned has no effect; rather the reward will be according to the sincerity, expenditure, exertion, and keenness on fulfilling the requirements of the Shari'ah (Islamic law).

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The first question of Fatwa no. 10946

Q 1: if someone is paid to perform Hajj on behalf of a deceased person, whether they are a man or a woman, or for someone who is unable to go due to old age or an incurable illness, will the person paid to do it be rewarded by Allah?

A: If someone performs Hajj or 'Umrah (lesser pilgrimage) on behalf of others, whether they are paid or not, the Thawab (reward from Allah) for the Hajj and 'Umrah will be given to those they performed it for.

It is hoped that the proxy will also receive a great reward, based on their sincerity and desire to do good. Anyone who arrives at Al-Masjid Al-Haram (the Sacred Mosque in Makkah) and does many Nafilah (supererogatory) acts of 'Ibadah (worship) and good deeds will hopefully be rewarded with immense good, if they are done sincerely for Allah.

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Fatwa no. 11519

Q: is it permissible for me to perform Hajj on behalf of my father who is still alive, knowing that i have not performed Hajj for myself yet? If I intend to perform `Umrah (Minor pilgrimage) in Ramadan Insha'a Allah (If Allah wills) and to visit Al Madinah where the Prophet's Mosque exists (peace be upon him), what would you advise me to do after departing from Riyadh? May Allah bless your work and religion for the sake of all Muslims.

A: You should perform Hajj for yourself first. Afterwards, it will be permissible for you to perform Hajj on behalf of your father in case he is incapable of doing so due to old age or an incurable illness. The same applies to `Umrah. Moreover, it is permissible to set out on a journey to visit Al-Masjid Al-Nabawy (Prophet's Mosque) (peace be upon him) and not the Prohet's grave (peace be upon him) or any other grave, for the Prophet (peace be upon him) said:

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⟨Do not set out on a journey but to three mosques: Al-Masjid al-Haram (the Sacred Mosque), this Masjid of mine (the Prophet's Mosque), and Al-Aqsa Masjid (Al-Aqsa Mosque in Jerusalem)⟩ But it is permissible for whoever visits Al-Masjid Al-Nabawy to convey peace upon the Prophet (peace be upon him) and upon his two Sahabahs (Companions); Abu Bakr and `Umar (may Allah be pleased with both of them), and it is also permissible to visit the graves of Al-Baqi` and the martyrs and to supplicate to Allah for them, and to ask of Him to have mercy upon them, and to remember death and what comes after it. Moreover, it is permissible for a person to visit the Masjid of Qiba' to offer prayer there based on the various Hadiths narrated in this regard.

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The third question of Fatwa no. 13491

Q 3: a woman who has not performed Hajj for herself wants to pay someone from her money to perform Hajj on behalf of her mother. Is it permissible for her to give money to someone else to perform Hajj for her mother? She has not performed Hajj herself, because her husband and sons refuse to accompany her to perform it. Please advise us.

A: It is permissible for the woman mentioned in the question to pay an amount of money to be used for performing Hajj on behalf of her mother, if her mother has passed away or is unable to perform Hajj by herself due to her old age or incurable disease.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13551

Q: someone who lives in Africa wants to appoint a proxy to perform Hajj on behalf of their mother. Should they pay the proxy the expenses usually paid for the journey from Africa to Makkah? Is it permissible for them to reduce these expenses?

A: It is permissible for the person mentioned in the question to appoint a trustworthy person who lives in Makkah or anywhere else to perform Hajj on behalf of their mother, if she is dead or incapable of performing Hajj herself due to old age or an incurable disease, for a large, small, or no fee.

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Fatwa no. 12666

Q: i want to go on 'Umrah (lesser pilgrimage) to the Sacred House of Allah, and, after finishing my 'Umrah, I want to perform 'Umrah on behalf of my parents who are both living - all praise be to Allah - and on behalf of their deceased parents (may Allah be merciful to them).

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Is this method correct or not? Please enlighten me about this.

A: If you have performed 'Umrah for yourself, it is permissible for you to perform 'Umrah on behalf of your parents if they are physically unable to do it due to old age or an incurable sickness. In the same way it is permissible for you to perform 'Umrah on behalf of their deceased parents.

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The third question of Fatwa no. 3122

Q 3: if someone wants to give money to someone else to perform Hajj on behalf of a deceased relative and the deceased person lived far from Makkah - about 1,000 kilometers away - is it permissible for someone from Makkah or Madinah to perform it, as the expenses from Makkah or Madinah will be less than performing Hajj from where the person died?

A: Yes, it is permissible to do so.

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Fatwa no. 2532

Q: My father died without performing the obligatory Hajj.

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I understand that it is obligatory on me to perform Hajj on his behalf. I have therefore agreed with someone to perform Hajj by proxy for my father. But when he asked me about my father's and my late paternal grandmother's names, I did not know my grandmother's name. Is it sufficient for him to know my father's name only?

A: when performing Hajj on behalf of another person, it is sufficient to have the intention of performing Hajj by proxy, it is not necessary to mention the name of the person the Hajj is being performed for. The person does not have to mention the name of your father, his father, or his mother. If he just mentions your father's name when entering Ihram (the ritual state for Hajj and 'Umrah), while performing the Talbiyah (devotional expressions chanted at certain times during Hajj and 'Umrah), or while slaughtering the animal for Tamattu' Hajj (combining Hajj and 'Umrah with a break in between) in case of Tamattu' or Qiran Hajj (combining Hajj and 'Umrah simultaneously), that would be good. This is according to the Hadith related by Abu Dawud, Ibn Majah, and it was classed as Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) by Ibn Hibban, on the authority of Ibn 'Abbas (may Allah be pleased with him), who said, ("The Prophet (peace be upon him) heard a man say, 'Labbayk (Here I am at Your Service O Allah) on behalf of Shubrumah.' He (peace be upon him) asked, 'Who is Shubrumah?' He replied, 'A brother' or 'a relative of mine.' He (peace be upon him) asked, 'Have you performed Hajj for yourself?' He said, 'No.' He (peace be upon him) said, 'Perform Hajj for yourself, and then perform it on behalf of Shubrumah.'")

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Fatwa no. 95

Q: after a man's mother died, he contributed towards a voluntary Hajj for her, and hired someone to perform this task. The person traveled on a bus that carries pilgrims for free. Another person hired a man to perform the obligatory Hajj for

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a deceased man who, prior to his death, had asked his trustee to employ someone to perform Hajj on his behalf. That man also traveled on a bus that carries pilgrims for free. Do these performances of Hajj suffice and discharge the obligation in both cases?

A: As long as the person who is employed to perform the Hajj for someone else performs it in the manner required of pilgrims by Allah, they have discharged the responsibility of performing Hajj entrusted to them, whether they pay for the transport, take free transport, or go by foot. This Hajj is sufficient for the deceased, whether it is an obligatory Hajj or a voluntary Hajj, because going to Makkah and the places of the sacred rites is just a means to perform the rituals, and the real purpose is performing the Hajj itself, whether it is obligatory or voluntary. If the Pillars and obligations are performed in the way ordained by Allah, this is enough to discharge the responsibility, regardless of the means of transport used to reach Makkah. However, a Muslim should not make performing the acts of 'Ibadah (worship) that they do on behalf of others a means of worldly income, as this is not good morally.

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 932

Q: A man performed Hajj this year on behalf of his deceased father,

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but - as he did not start the journey to Hajj from his father's birthplace - he now doubts the validity of the Hajj and wants to ask about it.

A: It appears from the question that the inquirer volunteered to perform Hajj on behalf of his late father. If that is so, there is nothing wrong with the validity of his proxy Hajj, even if he did not start the journey from his father's birthplace.

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Fatwa No. 2509

Q: a man's elderly mother who lives with him did not perform the obligatory Hajj because she is unable to travel the slightest distance in a car. Is it obligatory on her son to perform Hajj on her behalf bearing in mind that he is capable of doing so?

A: If the reality is exactly as what is mentioned in the question, it is obligatory on her son to perform Hajj on behalf of his mother as long as he is able to do so and he has already performed his obligatory Hajj. This is supported by a Hadith which is authentically reported by Ibn `Abbas (may Allah be pleased with them both) that: (A woman from the tribe of Khath`am came to the Prophet (peace be upon him) and said: 'O Allah's Messenger! My father has come under Allah's obligation of performing Hajj but he is a very old man and cannot sit properly on his mount. Will the obligation be fulfilled if I perform Hajj on his behalf?' The Prophet (peace be upon him) replied in the affirmative.)

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(This incidence happened during the Farewell Hajj and it is related by Al-Bukhari and Muslim). However, according to another narration from Muslim: (She said: 'O Messenger of Allah! My father is very old. He is obligated by Allah to perform Hajj, however, he is not capable of sitting on the back of a camel.' Thereupon, Allah's Messenger (peace be upon him) said: 'Perform Hajj on his behalf.')

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Fatwa no. 2564

Q: My brother-in-law, who is eighty years old, has suffered from right hemiplegia since he was a small child.

He cannot walk properly and does not have any income, except social insurance. He wants to perform the obligatory duty of Hajj, but he cannot get into a car. Is it permissible for him to give money to someone else to perform Hajj on his behalf as others do and how can we do this? Please advise us and may Allah reward you with the best!

A: If the reality of your brother-in-law's disability is as you mentioned, and that he has sufficient funds from what is given to him by the social insurance, Sadaqah (voluntary charity), and other financial assistance, to cover the expenses needed to perform Hajj and 'Umrah (lesser pilgrimage) on his behalf, it is obligatory on him to pay from that money the amount that the proxy will need to perform Hajj and 'Umrah on his behalf. This is because if he is unable to perform the obligatory Hajj and 'Umrah by himself, he is able to nominate a proxy to perform them on his behalf with his own money.

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Fatwa no. 2693

Q: is it permissible for a daughter to perform Hajj on behalf of her mother, because she suffers from an illness that renders her unable to perform Hajj? This illness affects the right side of her body, from hand to foot, diagnosed as a nervous disorder. My mother is also a very old woman.

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A: It is permissible for this daughter to perform Hajj for her mother, as her mother cannot go to Hajj due to the illness that was mentioned in the question.

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The first question of Fatwa no. 2194

Q 1: is it permissible to perform Hajj on behalf of a 25-year-old man, who died without performing Hajj, and, if we perform Hajj for him, will it suffice if we perform Hajj without 'Umrah (lesser pilgrimage) even though he had money?

A: If Hajj is obligatory on someone and they die before performing it, the costs of performing Hajj and 'Umrah for them should be taken from their estate and given to someone who is ready to perform Hajj on their behalf. It is permissible to perform Hajj for them without taking the expenses from their estate, if someone can be found to perform it voluntarily. It is well-known that Hajj is one of the Pillars of Islam and its obligation is not removed by the death of the person who was obliged to perform it. Imam Al-Bukhari (may Allah be merciful to him) reported in his "Sahih (Book of Authentic Hadith) that: ("A woman from the tribe of Juhaynah came to the Prophet (peace be upon him) and said, 'My mother had vowed to perform Hajj, but she died before performing it. May I perform Hajj on her behalf?' The Prophet (peace be upon him) replied, 'Yes, perform Hajj on her behalf. Tell me, if your mother had left a debt, would you not repay it? So, repay the debt owed to Allah, as Allah has more right to be repaid.'") ("A woman from the tribe of Khath'am asked the Prophet (peace be upon him) saying, 'O Messenger of Allah! The obligation of Hajj enjoined by Allah upon His servants has become due on my father when he is an old man, cannot sit firm on the back of the mount. Can I perform Hajj on his behalf?' He (peace be upon him) said, 'Yes, perform Hajj on behalf of your father.'")

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In regard to 'Umrah, it was related by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) that ("Abu Razin Al-'Uqayliy came to the Prophet (peace be upon him) and said, 'My father is a very old man and cannot perform Hajj or 'Umrah nor could he go on a journey.' He (peace be upon him) said, 'Perform Hajj and 'Umrah on behalf of your father.'")

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(Part No. 11; Page No. 89)

A woman's Mahram

(Part No. 11; Page No. 90)

women performing Hajj without a Mahram

Fatwa no. 1173

Q: A middle-aged to elderly woman from Saba', known for her piety, wants to perform Hajj, but she does not have a Mahram (spouse or unmarriageable relative). There is a wealthy, pious man in the town, who wants to perform Hajj with some of his female Mahrams. Can this woman perform Hajj with that kind man and his female relatives, as she will stay in the company of the women and the man will only watch over, or is she exempted from Hajj due to the lack of a Mahram to accompany her, although she is financially able to go? Please give us a Fatwa on this, as there is a disagreement over this issue among some of our brothers. May Allah bless you!

A: A woman who does not have a Mahram is not obligated to perform Hajj, because having a Mahram is part of the means that render woman able to perform Hajj, and ability for it is one of the conditions that must be met in Hajj to make it obligatory. Allah (Exalted be He) says (what means): ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴿ It is not permissible for her to travel to Hajj or anywhere else, unless she has her husband or one of her Mahrams with her, based on what is reported by Al-Bukhari and Muslim on the authority of Ibn 'Abbas (may Allah be pleased with them both), who said that he heard the Prophet (peace be upon him) say, ﴾"No man should be alone with a woman unless she has a Mahram (spouse or unmarriageable relative) with her, and no woman should travel unless she has a Mahram with her." A man got up and said, "O Messenger of Allah! My wife has set out for Hajj, and I have enlisted for such-and-such expedition." He said, "Go and perform Hajj with your wife."﴿

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This is the view of Al-Hasan Al-Nakha'y, Ahmad, Ishaq, Ibn Al-Mundhir, and As-hab-ul-Ra'y (scholars, especially the Hanafys, who exercised personal reasoning to reach judgments in the absence of clear texts). This is the correct view, because of the above-quoted Ayah (Qur'anic verse), and the general meaning of the Hadith that prohibit a woman from traveling without her husband or a Mahram. This opinion, however, differs from that of Malik, Al-Shafi'y, and Al-Awza'y, who all stipulated a condition that has no evidence to support it. Ibn Al-Mundhir said, "They ignored the apparent meaning of the Hadith, and each of them stipulated a condition that has no evidence for it."

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The third question of Fatwa no. 4909

Q 3: is it permissible for a Muslim woman to perform the obligatory Hajj with trustworthy women, if it is difficult for her to be accompanied by one of her male relatives, and her father is dead?

Can her mother accompany her to perform the Faridah (obligatory act), or her paternal aunt, maternal aunt, or anyone else that she chooses accompany her to perform the obligatory Hajj?

A: The correct opinion is that it is not permissible for her to travel to Hajj without her husband or a male Mahram (spouse or unmarriageable relative). It is not permissible for her to travel with trustworthy women or trustworthy men who are not her Mahrams, or with her paternal aunt, maternal aunt, or her mother. She must only travel with her husband or a male Mahram. If she does not have anyone to accompany her from them, Hajj is not obligatory on her as long as this circumstance continues, because she is lacking the Shar'y (Islamic legal) prerequisite of ability. Allah (may he be Exalted) says (what means): ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴿

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Fatwa no. 5445

Q: It is well-known that Muslim women who perform Hajj should be accompanied by their husbands, sons, fathers, or Muslim brothers to be allowed into the precincts of Al-Haram (the Sacred Mosque in Makkah). But what should be done in a situation like mine: my husband cannot accompany me due to his health condition,

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my eighteen-year-old son is performing his two-year compulsory military service, and I am forty-eight years old and not guaranteed to live longer than two more years; how can I perform Hajj under these circumstances? Some Muslim brothers told me that it is permissible for me to perform Hajj without a Mahram (spouse or unmarriageable relative), if I can find a group of at least five unmarried women, with one of them being knowledgeable in matters related to Hajj and who knows how to perform the rituals. Others told me that it is permissible for a Muslim woman to travel with a friend or a fellow sister in Islam who wants to perform Hajj with her husband, and that in this situation, the husband looks after both his wife and her friend. I am sure that you will help me by explaining the ruling on this matter.

A: One of the conditions of Hajj is to have the ability to do it and part of that ability is that woman has a Mahram with her. If a woman has no Mahram, it is not permissible for her to travel and Hajj is not obligatory on her, unless in the presence of a Mahram who agrees to travel with her. Allah (Exalted be He) says (what means): ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴿

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The fourth question of Fatwa no. 7316

Q 4: is it obligatory on a woman to perform Hajj if she is able to do so, but has no husband or other Mahram (spouse or unmarriageable relative), and is it permissible for her to perform Hajj during her 'iddah (woman's prescribed waiting period after divorce or widowhood) after the death of her husband?

A: Hajj is not obligatory on a woman if she has no Mahram to travel with her. Moreover, it is not permissible for her to go to Hajj during 'Iddah following husband's death.

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The first question of Fatwa no. 8244

Q 1: It is known that Hajj has become very difficult for women nowadays. is it one of the wife's rights on her husband to make her perform Hajj, like her right of Nafaqah (obligatory financial support)? If this is a right that she has on her husband, is it permissible to perform Hajj on her behalf while she is still alive, should the expenses for Hajj be taken from her money or from her husband's money, or should her husband delay performing Hajj on her behalf until after death?

A: It is not obligatory upon a husband to pay for the expenses of his wife's Hajj, in the same way that it is obligatory on him to pay for her food, clothes, and housing. He may, however, undertake it out of good companionship and noble manners, and if he does so, he has to support her financially on the Hajj journey at the same level as he supports her when she is with him at home.

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If she is physically and financially capable of performing Hajj, and her husband or a Mahram (spouse or unmarriageable male relative) can accompany her, it is obligatory on her to perform Hajj herself. If she is unable to go on Hajj herself, due to old age or an incurable disease, she may deputize someone to perform it on her behalf from her own money. If she dies without having performed Hajj, it should be performed on her behalf from her estate.

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Fatwa no. 8392

Q: I have a problem which I hope that Allah will solve for me, as He is the Most Merciful to His Servants. The problem is concerned with performing Hajj; I am a fifty year old woman, and I have been longing to perform Hajj for two years now, but what hinders me is that I have no Mahram (spouse or unmarriageable relative) to travel with. My husband is only interested in collecting money and engaging in his worldly affairs, and does not intend to perform Hajj, except if the company for which he works pays the costs of Hajj. But he has not got his turn yet, and I am afraid to die before that time comes and to be considered to be neglectful [in front of Allah] for not performing Hajj while having the provisions and the means of transportation. I have two sons; one of them is working abroad to provide the expenses for his marriage and the other one is here in Helwan, but he is also busy with work and saving money for his marriage, even my son in law is abroad

in one of the Arab countries. To sum up: All my Mahrams can not travel with me due to their work engagements. I have done my best in trying to convince them, but they were not able to go with me. Is it permissible for me to travel with my brother's widow along with a group of women? Knowing that I am veiled and that I observe the Islamic legal dress, without boasting. Please also be informed that this is the first time for me to intend performing Hajj. May Allah reward you amply.

A: If the fact is as mentioned, that none of your Mahrams is capable of traveling with you to offer Hajj, then, Hajj will not be obligatory for you, for the accompaniment of a Mahram is one of the conditions by which Hajj becomes obligatory for you, and it is impermissible for you to travel for Hajj or for any other purpose without a Mahram, even if you travel with your brother's widow and a group of women, according to the soundest opinion of scholars, for the saying of the Prophet (peace be upon him): ⟪A woman should not travel except with a Dhu-Mahram (i.e.her spouse or any unmarigeable relative)⟫ Its authenticity is agreed upon by Al-Bukhari and Muslim. Thus, you can travel with your brother and his wife, for he is considered a Mahram for you. However, all that you have to do is to work hard in fulfilling other acts of worship that do not require travel, and have patience, perhaps Allah will make it easy for you to perform Hajj with your husband or any other Mahram of yours.

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First question of Fatwa No 9552

Q 1: is the Hajj that was performed by a lady without a Mahram (spouse or unmarriageable relative) but with a good companionship of women sufficient for the obligatory Hajj?

A: If the reality is exactly as what is mentioned in the question, this Hajj is valid and sufficient for the obligatory one. However, the concerned lady committed a sin by travelling without a Mahram and she has to make Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah).

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Fatwa no. 7854

Q: is it permissible for a woman to perform Hajj without a Mahram (spouse or unmarriageable relative), knowing that she has grandsons from her daughter? is it permissible for her grandson to go with her as her Mahram? Please advise us and may Allah reward you with the best!

A: It is not permissible for a woman to travel to perform Hajj or to anywhere else without a Mahram. Her grandsons from her daughter's or son's side are among her Mahrams (i.e. unmarriageable male relatives); therefore, it is permissible for her to perform Hajj in their company.

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performing Hajj on behalf of the deceased

(Part No. 11; Page No. 100)

The second question of Fatwa no. 1241

Q: A man died without having performed the obligation of Hajj and left a will that a part of his wealth should be used to perform Hajj on his behalf. My question is about the validity of such a Hajj; is performing Hajj on behalf of someone else equal to performing Hajj for oneself?

A: If a Muslim dies without having performed the obligation of Hajj, and they satisfy all the conditions that make Hajj obligatory on them, it is obligatory to perform Hajj on their behalf with the money they left, whether they left a will stating this or not. If another person performs Hajj on behalf of the deceased, provided that it is valid for them to perform Hajj (satisfy the conditions of being Muslim, sane, adult), and have already performed Hajj for themselves, the Hajj they perform on behalf of the deceased will be valid and will sufficiently discharge the obligation on his part. As to whether the Hajj performed on behalf of someone else is equal to the Hajj performed for oneself, or more or less meritorious than it, this is up to Allah (Glorified be He). There is no doubt that those who are obligated to perform Hajj and have the ability for it should hasten and perform it before their death, as the evidence from the Shari'ah (Islamic law) states this and it should be done to avoid the sin of delaying it.

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(Part No. 11; Page No. 101)

performing Hajj on behalf of the deceased from their estate

Fatwa no. 1366

Q: My father died without ever performing the obligatory Hajj of Islam. He left a piece of land and I would like to perform Hajj on his behalf. My question is: Should I do this from my father's estate or my own money?

A: If, when your father died he was physically and financially able to perform Hajj, but he had not done so, perform Hajj for him using what he left to pay for the expenses, because performing Hajj was obligatory on your father. Allah (Exalted be He) says (what means): ﴿And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴾ It is also narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) in the wording of Al-Bukhari, on the authority of Ibn 'Abbas (may Allah be pleased with them), who said, ﴾ "Al-Fadl ibn 'Abbas was riding behind the Messenger of Allah (peace be upon him) when a woman from the tribe of Khath'am came. Al-Fadl started looking at her and she started looking at him. The Prophet (peace be upon him) turned the face of Al-Fadl to the other side. She said, 'O Messenger of Allah! The obligation of Hajj enjoined by Allah upon His servants has become due on my father when he is an old man, cannot sit firm on the back of the mount. Can I perform Hajj on his behalf?' He (peace be upon him) said, 'Yes.' This was during the Farewell Hajj."﴿ It is also narrated in "Sahih Al-Bukhari": ﴾"A woman from the tribe of Juhaynah came to the Prophet (peace be upon him) and said, 'My mother had vowed to perform Hajj, but she died before performing it. May I perform Hajj on her behalf?' The Prophet (peace be upon him) replied, 'Yes, perform Hajj on her behalf. Tell me, if your mother had left a debt, would you not repay it? So, repay the debt owed to Allah, as Allah has more right to be repaid.'"﴿

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These two Hadith constitute the evidence that obligations on a servant of Allah are not removed by death; they remain owing debts in which responsibility to do them is only discharged by performing them. If a son performs Hajj on behalf of his father from his money, it will be sufficient, as long as the son has performed Hajj for himself first. If the father had not the ability to perform Hajj until he died, it was not obligatory on him, but if the son performs it on behalf of his father, provided that he has performed Hajj for himself, it will be good, but if he does not do so, then nothing is binding on him. The questioner mentioned that his father only left a piece of land. If the father used this land for residential or farming purposes, he would not be considered by owning it financially able to perform Hajj. If he only owned this piece of land, Hajj would not be obligatory on him. If the father had prepared the land to be used for a business purpose and its value was enough to cover his Hajj expenses and the expenses of his family until he would return from Hajj, it is obligatory to perform Hajj on behalf of the father from its price. The same applies to 'Umrah, because 'Umrah is obligatory on those on whom Hajj is obligatory, as Allah (Exalted be He) says (what means): ﴿And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم),

the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh.) The Prophet (peace be upon him) said to Abu Razin Al-'Uqayliy, when he came to the Prophet (peace be upon him) and said that his father was very old and could not perform Hajj or 'Umrah nor could he go on a journey, ("Perform Hajj and 'Umrah on behalf of your father.") (Related by the Five Compilers of Hadith [Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah] and classed as Sahih [a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish] by Al-Tirmidhy)

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Fatwa no. 1701

Q: A woman died, leaving a husband, father, brothers, and sisters. She had given birth to a daughter, but she died before her mother did. She left a small sum of money and her heirs want to know the prescribed shares for each of them. Also, the deceased never performed the obligatory duty of Hajj and some of the heirs want to appoint someone to perform Hajj on her behalf, before distributing the prescribed shares of inheritance. Others disagree with this until they get a ruling on this and know the position of the Shari'ah (Islamic law) on it. We are awaiting your reply.

A: If the reality is as you mentioned, and she had been able to perform Hajj during her lifetime, take sufficient to cover the expenses of someone performing Hajj and 'Umrah on behalf of the deceased from her estate. If she was poor, she was not obligated to perform Hajj or 'Umrah, so, with what she left, you should repay her debts from her estate, if she was indebted. Then you should execute her Shar'y (Islamic) will, if she made a will, and the rest of the estate should be distributed among the heirs.

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Her husband receives half of the estate and her father the remainder. The brothers and sisters receive nothing, as they are excluded from the inheritance by the father. Her daughter does not inherit, because she died before her mother, and one of the conditions for receiving inheritance is that the heir should be alive at the time of the death of the testator, which is lacking here.

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Fatwa no. 3805

Q: Abdullah ibn Sulayman ibn Ruwayshid died without performing Hajj. He left an estate of 20,000 Saudi Riyals, part of which will be paid to his representative. He died leaving two sons, Sulayman and Muhammad, from one wife and a daughter named Haya, from another wife. Is it permissible to perform Hajj on his behalf, taking the expenses for the Hajj from his estate or should the legacy be distributed among the heirs first?

A: take from the deceased's estate the amount of money that suffices to perform the obligatory duty of Hajj. The remainder should be used to repay his debts, if he had any that are confirmed. His Shar'y (Islamic) will should then be executed and then the rest of the estate should be distributed among the heirs. If the amount of money that he left is the value of his furniture, his home, or anything similar, it is not required to perform Hajj on his behalf, because if such is his state he is considered as a poor man and therefore not able to perform Hajj. However, if the heirs agree to pay for Hajj from the estate voluntarily, they will be rewarded for this.

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Fatwa No. 4590

Q: My father died thirty years ago. At that time we were underage and not able to remember any thing that he might have told us. However, his death was witnessed by his younger brother who informed us that my father said that he owed Hajj to three persons who had passed away before him. However, our uncle did not remember the names of those three people who died before our father could perform Hajj on their behalf. We tried in vain to find them and we unsuccessfully sought the help of some people in the surrounding areas. We hope that your Eminence could answer the following questions:

First, is it obligatory on us to perform Hajj on behalf of each of those three people even though we do not know exactly who they are?

Second; if it is obligatory on us to do so, how should the intention be made for it?

Third, if it is not obligatory on us to perform Hajj on behalf of each of those people, is it obligatory on us to pay any financial Kaffarah (expiation) for this?

Fourth whose sin is this? Is it the sin of the person who was given the will, the person who willed, or the inheritors?

(Part No. 11; Page No. 106)

Please provide us with your beneficial answer. May Allah guide you to all that which leads to goodness and righteousness. Finally, it may be useful to mention that our father died before performing his obligatory Hajj but he mentioned it in his will so that it would be made on his behalf along with the Hajj that he owed to the people mentioned above. However, we hired someone who performed Hajj on behalf of our father after his death. We hope that Allah (Exalted be He) will forgive our father.

A: If you are sure that your father owed Hajj to those people who passed away, it is obligatory on the inheritors to perform this Hajj out of your father's estate on behalf of these people. It is sufficient for them to make the intention upon entering Ihram (ritual state for Hajj and `Umrah) that the Hajj is on behalf of some person that the father undertook to perform Hajj on their behalf. They do not need to specify or mention the names of these people for Allah (Exalted be He) does not burden any one of His slaves with something that they can not bear. Nothing else would suffice in this situation; neither sacrifices nor money. Moreover, if the inheritors do not perform Hajj on behalf of the concerned people despite their capability of doing so, they are all considered sinners along with their father.

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The second question of Fatwa No. 8506

Q 2: the deceased left 6 sons and other heirs. the sons want to perform Hajj on his behalf. Which one of them is entitled to perform Hajj on his behalf? Should they pay the Hajj expenses from the inheritance or from their own money?

(Part No. 11; Page No. 107)

A: If the one who will perform Hajj on his behalf is a volunteer, any or all of them may perform it on his behalf in one year or more so long as they have previously performed the obligatory Hajj for themselves. If the one who will perform Hajj on his behalf is paid, they may consult the deceased's lawyer or if he is unavailable, the court may decide the matter.

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The twelfth question of Fatwa no. 6505

Q 12: my grandparents have all passed away, but I do not know whether they performed Hajj or not, can I deputize someone to perform Hajj on their behalf?

A: It is permissible to deputize someone to perform Hajj on behalf of each of your late grandparents, provided that the proxy has already performed Hajj for themselves and they are known to be trustworthy.

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Fatwa no. 6806

Q: I paid 3,000 Saudi Riyals from my own money to someone to perform Hajj on behalf of my sister who passed away a year ago. I asked Your Eminence whether it was permissible to perform Hajj on her behalf, and you replied in your letter no. 2/1374, dated 29/6/1403 A.H., that the Hajj should be performed from her own money. However, I had already paid the above-stated amount to the entrusted person, and he had already performed the Hajj on her behalf. I do not want to recover the money from her estate, as I would like to leave her money for her daughters. Is this permissible or not? Please advise.

A: If the case is as you mentioned, and you do not want to recover from her estate the money which you paid to have Hajj performed on her behalf and you would like to leave it for her daughters, that is an act of kindness and charity towards your sister and nieces, and may Allah reward you for it!

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Fatwa No. 10978

Q: my father died while performing the Hajj rituals at 05: 00 P.M. on Sunday, Dhul Hijjah 11th. 1403. He stood at `Arafah and then threw pebbles at

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Jamrat Al-`Aqabah and the pebbles of the eleventh day (of Dhul Hijjah) then he returned to throw some pebbles on behalf of his wife, but we do not know whether he managed to do that or not. When he came close to the place of throwing, he heard a woman falling under the feet of the pilgrims and he hurried to help her. However, he died at that very moment beside the Jamrat. I saw my father many times in my dreams wearing a white garment whilst throwing pebbles, and saying Takbir (saying: "Allahu Akbar [Allah is the Greatest]").

My question is: What should I understand from this Ru'ya (true dream)? Are there any Hajj rituals left on the part of my father that I should make up for on behalf of him and my mother as well? Kindly give us your Fatwa.

A: If the matter is as you described, then you do not have to make up the Hajj rituals left on the part of your father. This is based on the narration by Al-Bukhari and Muslim in their Sahih on the authority of Ibn `Abbas (may Allah be pleased with them) who said: (Whilst a man was standing at `Arafat, he fell off his she-camel and died because his neck broke. The Prophet (peace be upon him) said: "Wash him with water and lotus leaves, and shroud him in his two garments, but do not apply perfume to him or cover his head, for he will be raised on the Day of Resurrection reciting the Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah).) The Prophet (peace be upon him) ordered the man to be washed and shrouded, but he did not order his relatives to make up for the rest of the Hajj rituals on his behalf. Your mother has to throw the pebbles by herself or entrust some one else to do that on her behalf if she is unable. It is not confirmed that your late father threw the pebbles on her behalf or not, and the basic rule is nonexistence. Therefore, if she did not throw the pebbles, she has to slaughter a sacrificial animal in Makkah and give it to poor people there. The good Ru'ya you saw is a good omen for your father. May Allah ascend him to the degrees of the martyrs, as he died due to the crowds of pilgrims, thus,

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he is similar to a person who died when a building collapses. May Allah bestow abundant mercy upon him.

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Appointing a group leader for Hajj

The first question of Fatwa no. 12084

Q 1: is it permissible for us to appoint a leader during the Hajj journey or not?

A: It is prescribed for a group of three or more travelers to appoint one of them as the leader. It was reported in the Sunan (Hadith compilations classified by jurisprudential themes) of Abu Dawud, on the authority of Abu Sa'id Al-Khudry (may Allah be pleased with him), that the Messenger of Allah (peace be upon him) said, ("When three persons set out on a journey, they should appoint one of them as their leader.") In this way they will be agreed, and there will be no divided opinions nor will they fall into disputes.

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sins nullifying a past Hajj

Fatwa no. 2247

Q: Allah (Exalted be He) enabled me to perform the obligatory Hajj last year, in 1397 A.H., and I thank Allah a lot for that. But unfortunately, some months after my return, Satan tempted me into committing some grievous sins. I have asked Allah to forgive me these sins, which I sincerely regret, but my question now is: What is the ruling on the Hajj that I performed? Is it considered invalid because of the sins I committed and I have to perform it again or is it still considered valid and I just have to make Tawbah (repentance to Allah) for the sins I committed and not repeat them? This has made me confused, anxious, and life has become unbearable out of regret for what I did.

A: If the reality is as you mentioned, your Hajj is not nullified due to the sins you committed after it; you do not have to perform another Hajj to make up for this. However, it is obligatory on you to repent to Allah and to seek His Forgiveness often, perform acts of obedience, express deep regret for the sins you committed, and firmly resolve not to repeat them ever again, hoping that Allah will accept your Tawbah and forgive you your sin. Allah (Exalted be He) says (what means):

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﴿And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴾

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Arguing during Hajj

The second question of Fatwa no. 9892

Q 2: if people argue with their companions during Hajj, will their Hajj be valid and discharge the obligation, even if the Hajj they are performing is the obligatory one?

A: Their Hajj will be valid and count as the obligatory Hajj, but their reward will be reduced in accordance with the arguments they provoked. They should make Tawbah (repentance to Allah) for this, as Allah says (what means), ﴿And all of you beg Allâh to forgive you all, O believers, that you may be successful﴾

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The second question of Fatwa no. 6178

Q 2: is it permissible for a daughter to perform Hajj and give Sadaqah (voluntary charity) on behalf of her deceased mother, even though her mother never performed Salah (Prayer) during her lifetime? What is the ruling of the Shari'ah (Islamic law) on this, bearing in mind that the daughter upholds the Pillars of Islam?

A: Anyone who does not perform Salah because of denying its obligation, has committed Kufr (disbelief) according to Ijma' (the consensus of scholars). Anyone who does not perform Salah out of negligence and laziness, has committed Kufr according to the more preponderant of the two opinions of the scholars, because the Prophet (peace be upon him) said, ("The covenant between us and them is Salah, whoever abandons it has disbelieved.") There is also other evidence to that effect in the Qur'an and the Sunnah. It is therefore, impermissible, to perform Hajj or give Sadaqah on behalf of someone who dies persisting in not offering Salah, in the same way as it is impermissible to do so on behalf of all other Kafirs (disbelievers).

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Seeking permission of the competent authority

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performing Hajj with the permission of the competent authority

Fatwa no. 6159

Q: I am a soldier and want to perform the obligatory Hajj, however, the competent authority does not allow us to do this. What shall we do Shaykh? Please advise. May Allah grant you success!

A: You should do your best to convince your competent authority to permit you to perform Hajj. You can explain to them that you did not offer the obligatory Hajj. They may respond to your request and arrange for it by taking the annual leave in the Hajj season to permit you to perform it.

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The first question of Fatwa No. 7672

Q 1: I am a twenty-eight -year-old married man. I have a child and have been working in one of the security authorities since 1394 A.H. I want to perform Hajj as I

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have not performed it until now. Whenever I decide to perform Hajj, the superior officials refuse to give me leave permission claiming that I am required to work during the days of Hajj in the area of Buqayq. This is a city in the Eastern region. Is it permissible for me to perform Hajj without the permission of my superior officials? Similarly, am I permitted to perform `Umrah (lesser pilgrimage) without their permission in case they refuse?

A: If the case is as you have mentioned, it is not permissible for you to travel to perform Hajj, `Umrah, or to any place without the permission of your bosses. In your case, you are excused for delaying Hajj or `Umrah until you find a suitable opportunity.

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Second question from Fatwa no. 9815

Q 2: i am 29 years old, and i have not performed Hajj yet due to being incapable, is there any sin upon me for this? Knowing that every year I intend to perform Hajj, but I can not perfom it.

2- I was not allowed to take a vacation from my manager. Is there any sin upon me if I perform Hajj without letting them know during the vacation of `Eid-ul-Adha Al-Mubarak (The blessed Festival of the Sacrifice)? Since I have a holiday at this time

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and I am not being assigned with any work during the vacation period. .

A: First: If your case is as you have mentioned [you don't have the financial means of performing Hajj], then there is no sin upon you.

Second: If you are on the vacation of `Eid-ul-Adha and you are not charged with any work during the vacation, then it is permissible for you to perform Hajj and there will be no sin upon you, rather you will be rewarded for offering this act of obedience.

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Fatwa No. 13384

Q: An employee was assigned to work in Al-Madinah Al-Munawwarah during the season of Hajj until the end of Dhul-Hijjah 1410 AH. He wants to perform the obligatory act of Hajj this year after seeking the permission of his employer. It is worth mentioning that his assignment will continue until the end of Dhul-Hijjah. There are not many people in the last days since 70/12/1410 AH in Al-Madinah Al-Munawwarah, as most of them go to Makkah as your Eminence knows. Is his Hajj valid even though he is an administrative employee? May Allah reward you.

A: the prescribed Hajj is Wajib (obligatory) on those who are able. You have

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to seek the permission of your boss.

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Miqats

The fifth question of Fatwa no. 2191

Q 5: What is the opinion of Your Eminence if an employee was on a business trip from Tabuk to Makkah for some official work, and he had to enter Makkah without assuming Ihram (ritual state for Hajj and 'Umrah), and then he returned to Jeddah for a short period of time and assumed Ihram from Jeddah and returned all the way back to Makkah to perform 'Umrah? Does this count as 'Umrah?

A: Anyone who passes through one of the Miqats (sites for entering the ritual state for Hajj and 'Umrah for Hajj and 'Umrah) authentically reported from the Messenger of Allah (peace be upon him) or passes along a route in line with or parallel to the Miqat, whether by air, land, or sea, and he has the intention to perform Hajj or 'Umrah, is obliged to enter the state of Ihram. If he does not want to perform Hajj or 'Umrah, he does not have to enter Ihram. If he has stepped beyond the Miqat without the intention of making Hajj or 'Umrah, then he later intended to perform Hajj or 'Umrah while in Makkah or Jeddah, he may enter Ihram for Hajj from where he intended in Makkah or Jeddah, for example. As for 'Umrah, if he intends it outside Al-Haram (all areas within the Sacred Sanctuary of Makkah), he is entitled to enter Ihram from where he makes the intention, and if he intends it inside Al-Haram, he should leave and enter Ihram for 'Umrah from the closest Hil (all areas outside the Sacred Sanctuary of Makkah). This is the basic rule as far as the Miqat for Ihram is concerned. If the said person intended to perform 'Umrah while in Jeddah and not when passing by the Miqat, then his 'Umrah is valid and nothing is required of him.

The basic principle in this regard is the Hadith narrated on the authority of Ibn 'Abbas (may Allah be pleased with him) who said: ﴾The Messenger of Allah (peace be upon him) defined the Miqat of the people of Madinah as Dhul-Hulayfah; that of the people of Al-Sham (The Levant) as Al-Juhfah; that of the people of Najd as Qarn Al-Manazil; and that of the people of Yemen as Yalamlam. And he said, 'These Miqats are for the people of these very places and also for non-indigenous people who come through these places with the intention of performing Hajj and 'Umrah; and whoever is living within these boundaries can enter Ihram from his home place, and the same applies to the people of Makkah who may enter Ihram from Makkah.'﴿

(Agreed upon by Al-Bukhari and Muslim) It is also narrated on the authority of 'Aishah (may Allah be

pleased with her) who said: ﴾The Messenger of Allah (peace be upon him) stopped at Al-Muhassab. He called 'Abdul Rahman ibn 'Abu Bakr and said to him, 'Take your sister out of the Haram (the Sanctuary) and let her enter Ihram for 'Umrah, then let her circumambulate the Ka'bah. I will wait for you both here.' She said: So we went out and I entered Ihram, then I circumambulated the Ka'bah and did Sa'y between Al-Safa and Al-Marwah. Then we came to the Messenger of Allah (peace be upon him) at his camp in the middle of the night. He (peace be upon him) said, 'Have you finished?' I said, 'Yes.' He gave his Sahabah (Companions of the Prophet) permission to move on, and he went out to the Ka'bah and circumambulated it before Fajr (Dawn) Prayer, then he left for Madinah.﴿

(Agreed upon by Al-Bukhari and Muslim)

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The first question of Fatwa no. 2024

Q 1: did the Messenger of Allah (peace be upon him) assume Ihram (ritual state for Hajj and 'Umrah) and perform Ghusl (ritual bath) in Madinah?

A: The Prophet (peace be upon him) assumed Ihram from Dhul-Hulayfah, that is, he assumed Ihram for the rites of Hajj and 'Umrah and started to recite the Talbiyah (devotional expressions chanted at certain times during Hajj and 'Umrah) from there, not from Madinah, because he (peace be upon him) appointed specific Miqats (sites for entering the ritual state for Hajj and 'Umrah) and assigned Dhul-Hulayfah as the Miqat for the people of Madinah. The Prophet (peace be upon him) would never lay down a rule and then contradict it. It was authentically reported from Ibn 'Abbas (may Allah be pleased with him) that ﴿The Messenger of Allah (peace be upon him) assigned Dhul-Hulayfah as the Miqat for the people of Madinah; Al-Juhfah for the people of Al-Sham (the Levant); Qarn Al-Manazil for the people of Najd; and Yalamlam for the people of Yemen. These Miqats are for the people of these very places and also for non-indigenous people who come through these places with the intention of performing Hajj and 'Umrah. Anyone within these boundaries (their Miqat) is from where they start (Ihram), even the people of Makkah from Makkah. ﴾ (Related by Al-Bukhari and Muslim) It was also authentically reported from Salim ibn 'Abdullah ibn 'Umar (may Allah be pleased with him) that he heard his father saying, ﴿"The Messenger of Allah (peace be upon him) never assumed Ihram except from the Masjid (mosque)" – meaning the mosque of Dhul-Hulayfah. ﴾ (Related by Al-Bukhari and Muslim) He (peace be upon him) also performed Ghusl at Dhul-Hulayfah. It was narrated from Kharijah ibn Zayd ibn Thabit from his father that ﴿He saw the Prophet (peace be upon him) changing his clothes and performing Ghusl for Ihram.﴾

(Related by Al-Tirmidhy, who ranked it as Hasan [good])

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The first question of Fatwa no. 2279

Q 1: Can jeddah be a Miqat (site for entering the ritual state for Hajj and 'Umrah) instead of Yalamlam, as some scholars permit this?

A: The basic rule for specifying the Miqats is derived from the Hadith reported by Al-Bukhari and Muslim in their Two Sahih (authentic) Books of Hadith on the authority of Ibn 'Abbas (may Allah be pleased with him) who said, (The Prophet (peace be upon him) assigned Dhul-Hulayfah as the Miqat for the people of Madinah; Al-Juhfah for the people of Al-Sham (The Levant); Qarn Al-Manazil for the people of Najd; and Yalamlam for the people of Yemen. These Miqats are for the people of these very places and also for non-indigenous people who come through these places with the intention of performing Hajj and 'Umrah. Anyone within these boundaries (their Miqat) is from where they start (Ihram), even the people of Makkah from Makkah.) It was reported on the authority of 'Aishah (may Allah be pleased with her), who said, ("The Prophet (peace be upon him) assigned Dhat 'Irq as the Miqat for the people of Iraq.") (Related by Abu Dawud and Al-Nasa'y)

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Abu Dawud and Al-Mundhry kept silent about the last Hadith. Ibn Hajar said in "Al-Talkhis": "This Hadith was reported by Al-Qasim from 'Aishah. Al-Mu'afy ibn 'Imran was the only one who reported it from Aflah from Al-Qasim. Al-Mu'afy is Thiqah (trustworthy) narrator."

These Miqats are for the people of these very places and for non-natives who pass through these places intending to perform Hajj and 'Umrah. Anyone living within these boundaries can assume Ihram from where they start, and the people of Makkah should assume Ihram from Makkah. However, anyone who decides to perform 'Umrah while they are inside Al-Haram (all areas within the Sacred Sanctuary of Makkah) should move to Al-Hil (all areas outside the Sacred Sanctuary of Makkah) and assume Ihram from there, as 'Aishah (may Allah be pleased with her) did by the command of the Messenger of Allah (peace be upon him): (The Prophet (peace be upon him) told her brother, Abdul-Rahman ibn Abu Bakr, to take her out of the Haram to Al-Tan'im and let her assume Ihram for 'Umrah.) This was after performance of Hajj during the Farewell Hajj. One of the above-mentioned Miqats is Yalamlam; anyone who passes by it, from those who live there or elsewhere, intending to perform Hajj or 'Umrah, should assume Ihram there. Those who come by air should assume Ihram when they are at a position at the same point with the Miqat (and is the same distance from Makkah); and those who come by sea should assume Ihram from a place at the same point with the Miqat. As for Jeddah, it is the Miqat for those who come from Jeddah and those residing in it if they want to perform Hajj or 'Umrah, but making Jeddah a Miqat instead of Yalamlam has no basis. Anyone who passes by Yalamlam and does not assume Ihram from there and assumes it instead from Jeddah is obligated to offer a sacrificial animal.

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The same applies to anyone who goes beyond any of the other Miqats while intending to perform Hajj or 'Umrah without assuming Ihram, because their lawful Miqat is Yalamlam. Also, because the distance between Makkah and Yalamlam is further than the distance between Jeddah and Makkah.

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The seventh question of Fatwa No. 1216

Q 7: where is the Miqat (sites for entering the ritual state for Hajj and `Umrah) for the people of Makkah to perform 'Umrah?

A: A person who is already in Makkah should enter Ihram (ritual state for Hajj and `Umrah) for `Umrah from outside the Haram. When `Aishah (may Allah be pleased with her) asked the Prophet (peace be upon him) to perform `Umrah on its own after doing Qiran Hajj (combining Hajj and `Umrah simultaneously), he ordered her brother `Abdul-Rahman to go with her to Al-Tan`im to enter Ihram for `Umrah. This was the closest place to Makkah outside the Haram. Had it been permissible to enter Ihram for `Umrah from Makkah or from any place inside the Haram, the Prophet (peace be upon him) would not have made it difficult for him, for `Aishah and for her brother whom he ordered to go with her to Al-Tan`im to enter Ihram for `Umrah. Moreover, he would not have chosen that option especially for they were burdened with travel during the night; he would not have had to wait for them and permitted her to enter Ihram from her house at al-Abtah in Makkah. This is supported by the fact that

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the Prophet (peace be upon him) was never given the choice between two things but he always chose the easier option, so long as it was not a sin. The fact that he did not choose the option of entering Ihram for `Umrah from al-Bat-ha' in Makkah indicates that the Haram is not the Miqat for enteing Ihram for `Umrah. Thus, this report qualifies the Hadith: ﴾The Messenger of Allah (peace be upon him) defined the Miqat for the people of Madinah as Dhu'l-Hulayfah; that of people of Al-Sham (The Levant) as Al-Juhfah; that of the people of Najd as Qarn Al-Manazil; that of the people of Yemen as Yalamlam. And he said: "And these Miqats are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and 'Umrah; and whoever is living within these boundaries can enter Ihram from the place he starts, and the people of Makkah can start from Makkah. ﴿

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The fifth question of Fatwa no. 3591

Q 5: We know that Al-Juhfah is the prescribed Miqat (site for entering the ritual state for Hajj and 'Umrah) for the people of Egypt and Morocco, who are located at a position parallel to it. We also know that Al-Juhfah used to be a village by the sea, like Jeddah, and parallel to it. In the time of the Prophet (peace be upon him), he is reported to have supplicated to Allah to move an epidemic fever from Madinah to Al-Juhfah, and that it later disappeared into the sea. Do the people of Morocco and Sudan, who are located opposite to the sea at Sawakin and Port Sudan, have to assume Ihram while they are still at the sea, according to the present time?

Or should they assume Ihram from Jeddah according to the past?

A: It is well-known that Al-Juhfah does not extend parallel to Jeddah; rather it is approximately parallel to the city of Rabigh. It is obligatory upon Egyptians and Moroccans to assume Ihram from Rabigh, or from a place where they pass in line with it when they are traveling by plane or by sea. They are not allowed to delay assuming Ihram until they reach Jeddah.

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The fourth question of Fatwa No. 3996

Q4: where should the people of Makkah assume Ihram (ritual state for Hajj and `Umrah) for `Umrah? Also, if they spend their summer holidays in al-Huda resort beyond Al-Miqat (sites for entering the ritual state for Hajj and `Umrah for Hajj and `Umrah), where should they assume Ihram for `Umrah?

A: The people of Makkah should assume Ihram from a point outside Al-Haram (the Sacred Zone) such as Al-Tan`im. If they stay in Al-Huda during the summer, then they should assume Ihram for `Umrah from that place. This is according to the saying of the Prophet (peace be upon him) when he specified the Miqats: ﴾and whoever lives within these places should assume Ihram from his dwelling place, and similarly the people of Makkah can assume Ihram from Makkah.﴿ (Agreed upon by Al-Bukhari and Muslim). It is reported in the two Sahih Books (Al-Bukhari and Muslim) that the Prophet (peace be upon him) told `Aishah when she wanted to perform `Umrah from Makkah that she should assume Ihram from her place of residence.

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Fatwa no. 4575

Q: In the past Al-Juhfah was the boundary where the Sudanese pilgrims used to assume Ihram (ritual state for Hajj and 'Umrah), and the ship used to blow a whistle to announce that the boundary was reached to assume Ihram. But since the time of air travel, the Sudanese pilgrims assume Ihram from Jeddah. When they arrive in Jeddah, they stay there for many days, wearing their normal clothes. My question is: Is it permissible to assume Ihram from Jeddah ? Is it permissible for them to assume Ihram on the day of arrival or according to what they think is suitable?

A: Jeddah is a Miqat (site for entering the ritual state for Hajj and 'Umrah) only for its citizens, or residents there, or those who arrive in it for some reason other than intending Hajj or 'Umrah and then decide to perform either of them. As for those who have a Miqat before Jeddah, such as Dhul-Hulayfah appointed for the people of Madinah and what is beyond it, or those who come in line with it, whether by land or by plane; or Al-Juhfah appointed for the people who live there and those who come in line with it, whether by land, by sea, or by air; and Yalamlam likewise, it is obligatory on them to assume Ihram from their own Miqat or when they come in line with it whether traveling by air, sea, or land.

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The first question of Fatwa no. 4949

Q 1: We live in Australia. This year, a large group of Muslims in Australia want to perform Hajj. We always depart from Sydney and land in either of the following three airports: Jeddah, Abu Dhabi, or Bahrain. We would like to know where our Miqat (site for entering the ritual state for Hajj and 'Umrah for Hajj and 'Umrah) should be? Should we assume Ihram (ritual state for Hajj and 'Umrah) from Sydney or is there another place to assume Ihram from? Please answer us, many thanks.

A: Neither Sydney, Abu Dhabi, nor Bahrain are to be considered a Miqat for Hajj or 'Umrah, nor even Jeddah can be a Miqat for you, as Jeddah is the Miqat for its inhabitants. You should assume Ihram if you pass by air over the first Miqat that you meet while heading for Makkah, for the Prophet (peace be upon him) said on setting the Miqats: (These Miqats are for the people of these very places and also for non-indigenous people who come through these places with the intention of performing Hajj and 'Umrah.) Therefore, you can ask the air host before passing by it, and if you intend on assuming Ihram for Hajj or 'Umrah, and pronounce Talbiyah (devotional expressions chanted at certain times during Hajj and 'Umrah) before passing by the Miqat lest you should pass it without assuming Ihram, there is nothing wrong in that. Whereas getting ready for Ihram by cleansing, washing or wearing the clothes of Ihram is permissible anywhere.

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The third question of Fatwa no. 5726

Q 3: ihram (ritual state for Hajj and 'Umrah) should be assumed at Al-Juhfah for the people of Al-Sham (the Levant) and Morocco. We still hear that Al-Juhfah was a village by the sea, just like Jeddah, but it was washed into the sea. Did this happen before or after the time of the Messenger of Allah (peace be upon him)? It is stated in Sahih (authentic) Hadith that it is the Miqat (site for entering the ritual state for Hajj and 'Umrah) for the people of Al-Sham and Morocco, but does this also include all the people of all the other western Arab countries, even those on the equator, such as the Congo and the middle of Sudan? Can they assume Ihram in Jeddah, as that is the town that they pass by, or is it obligatory for everyone to assume Ihram in the sea, because Al-Juhfah is now in the sea?

A: The Messenger of Allah (peace be upon him) assigned the Miqats for Hajj and 'Umrah in a Hadith related by Al-Bukhari and Muslim on the authority of Ibn 'Abbas (may Allah be pleased with him), who said, ﴿The Messenger of Allah (peace be upon him) assigned Dhul-Hulayfah as the Miqat for for the people of Madinah; Al-Juhfah for the people of Al-Sham (the Levant); Qarn Al-Manazil for the people of Najd; and Yalamlam for the people of Yemen These Miqats are for the people of these very places and also for non-indigenous people who come through these places with the intention of performing Hajj and 'Umrah. Anyone within these boundaries (their Miqat) is from where they start (Ihram), even the people of Makkah from Makkah. ﴾ In another narration the Prophet (peace be upon him) is reported to have said, ﴿Whoever lives within these boundaries can assume Ihram from their dwelling place, even the people of Makkah can assume Ihram from there.﴾

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Every Muslim who passes by one of these Miqats resolved to perform Hajj or 'Umrah, should assume Ihram from the Miqat they passed by, whether they are indigenous or non-indigenous of this place, according to the Hadith that states, ﴿These Miqats are for the people of these very places and also for non-indigenous people who come through these places with the intention of performing Hajj and 'Umrah.﴾ Anyone outside these Miqats and their route does not take them past any of these Miqats, should assume Ihram with the intention of performing Hajj or 'Umrah when they come to a place at the same point with the first Miqat they pass by (and is the same distance from Makkah), whether they are traveling by land, sea, or air. Those whose Miqat was originally Al-Juhfah should assume Ihram at the present day when they come at the same point with it.

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Fatwa No. 5821

Q: I have a wife and nine children. Of these children only one boy and one girl have attained puberty. The rest range in age between nine to twelve years of age or younger, meaning, between seven years and eight months. I like to take all my children to the honored city of Makkah to perform `Umrah (lesser pilgrimage) in Ramadan In sha'a-Allah (if Allah wills) but I would like only myself and my wife to perform Hajj. Bearing in mind that all my children will perform `Umrah, is it obligatory on me that

they should all perform Hajj? My financial capability is limited and I can not take all my children to Hajj. Also, please tell me about the Miqat (sites for entering the ritual state for Hajj and `Umrah) for the people of the south coming via the coastal road. Since I will take the costal road, is it permissible for me to start Ihram (ritual state for Hajj and `Umrah) from Jeddah? May Allah guide us all to goodness and righteousness.

A: First, it is not obligatory that you you take your children - of the mentioned ages in the question - to perform Hajj even if they formerly enter Makkah to perform `Umrah. Only those of your children who have attained puberty should enter the state of Ihram for Hajj wherever you do so.

Second, the Miqat of the people of Yemen who come via the coastal road is Yalamlam which is called nowadays Al-Sa`diyyah. No one who intends Hajj or `Umrah is permitted to pass by or parallel to Yalamlam without entering Ihram. Jeddah is not the Miqat for the people coming from Yemen. It is a Miqat for the people of Jeddah, for anyone who wants to perform Hajj or `Umrah while they reside there, or for its visitors who did not initially intend to perform Hajj or `Umrah but then they did so.

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Fatwa No. (6515)

Q: Two years ago, a man who could not find the means to perform Hajj died.

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Now, his family and children want to perform Hajj his behalf. However, they cannot afford the cost of the journey from Pakistan to Makkah. They, therefore, want to deputize a Muslim living in Makkah giving him the costs of performing the rites in Mina and `Arafah and of slaughtering the sacrificial animal. Are these arrangements correct and will its reward reach him? Please, inform us, may Allah reward you !

A: A prerequisite for one performing Hajj on behalf of another is the Miqat (site for entering the ritual state for Hajj and `Umrah for Hajj and `Umrah) of the proxy according to the strongest of two opinions of scholars. Accordingly, you may deputize a resident of Makkah or another city near Al-Haram to perform Hajj on behalf of your father.

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The fourth question of Fatwa No. (11638)

Q 4: What is the ruling on a person who, after having performed `Umrah (lesser pilgrimage) for himself, performed an `Umrah on behalf of his father from the place specified for entering the state of Ihram (ceremonial state for Hajj and `Umrah) in Makkah, namely, Al-Tan`im? Is such an `Umrah valid, or must he begin the state of Ihram from the original Miqat (sites for entering the ceremonial state for Hajj and `Umrah)?

A: If you perform an `Umrah for yourself and end the state of Ihram then you wish to perform `Umrah on behalf of your deceased or handicapped father, you must go out to the Al-Hil (places outside the borders of Haram "the Sacred Mosque")

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to a place such as Al-Tan`im to resume the state of Ihram for `Umrah from there. Thus, you do not have to travel to the Miqat.

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The seventh question of Fatwa No. (12228)

Q 7: I am a student in the city of Jeddah. I live in Al-Qunfudhah, about 350 kilometer away from Jeddah. On Thursday and Friday I travel to Al-Qunfudhah. The question is, while staying in Al-Qunfudhah, is it a Sunnah (supererogatory act of worship following the example of the Prophet) to shorten Salah (Prayer)? Is it permissible to initiate `Umrah from Jeddah or not?

A: If you initiate `Umrah from Jeddah, you should enter the state of Ihram (ceremonial state for Hajj and `Umrah) from Jeddah. However, if you intend to initiate it while in Al-Qunfudhah, you should enter the state of Ihram from the Miqat (sites for entering the ceremonial state for Hajj and `Umrah for Hajj and `Umrah) specified for the people of Yemen. Also, you may not shorten Salah while in your city as it is your homeland. Rather, you must perform Salah in its entirety. The same applies to Jeddah, where you must perform Salah in in its entirety, according to the opinion of Jumhur (dominant majority of scholars), as you always intend to stay there more than four days.

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Fatwa no. 12441

Q: First:

I noticed that many of my countrymen who have performed Hajj or 'Umrah (lesser pilgrimage) wore the clothes of Ihram (ritual state for Hajj and 'Umrah), i.e., entered the state of Ihram once they arrived at the Hajj city and some of them even entered the state of Ihram in hotels or homes of relatives and friends in Jeddah. I cannot read Arabic and, therefore, I hope you will provide me with some Ayahs (Qur'anic verses) along with their English translation clarifying or indicating that their Miqat (site for entering the ceremonial state for Hajj and 'Umrah for Hajj and 'Umrah) is not Jeddah.

Second:

Those I mentioned base their assuming Ihram as such on the following reasons:

A- They are adherents of the Shafi'y school of Fiqh (Islamic jurisprudence), which differs from all others schools of Fiqh in that it understands the Miqat requirements differently and somehow strictly. B- Since the Hajj city now in Jeddah is more than two Marhalahs (a distance of about one kilometer) away from Makkah, they consider the Hajj city a Miqat. C- When told that they have passed their Miqat on their way to Jeddah, they argued that they no longer use the old road to Yalamlam as they travel by air. D- Those who consider the city of Jeddah their Miqat support their claim by the fact they had stayed in the homes of their relatives and friends for a period of two or three days before heading to Makkah. Thus, according to them, their short stay in Jeddah must have given them the status of

residents or visitors of Jeddah, although they have visas for Hajj or 'Umrah. In other words, according to them also, the issue of Miqat marking the intention to perform Hajj or 'Umrah starts only when they utter such an intention and declare it, which may take place after wearing the clothes of Ihram in Jeddah.

Third:

Some pilgrims head to Madinah once they arrive at the Kingdom without assuming the state of Ihram and then wear the clothes of Ihram in Madinah before moving to Makkah. Please, inform us whether it is permissible.

Fourth:

I would appreciate it if you could provide me with the necessary answers along with their supporting evidence quoted from the Qur'an so that I may deliver them to Islamic institutions in Singapore. I hope that you, moreover, highlight misinterpretations if there are any.

I am looking forward to your prompt reply. Best regards.

A: First: The sacred Shari'ah (Islamic law) has defined all Miqats. The Prophet (peace be upon him)

is authentically reported to have specified the relevant Miqat of each destination. It is recorded in Sahih Al-Bukhari on the authority of Ibn 'Abbas (may Allah be pleased with both of them) that he said: ﴾The Messenger of Allah (peace be upon him) defined the Miqat of the people of Madinah as Dhul-Hulayfah; that of the people of Al-Sham (The Levant) as Al-Juhfah; that of the people of Najd as Qarn Al-Manazil and that of the people of Yemen as Yalamlam. He (peace be upon him) said, 'These Miqats are for the people of these very places and also for non-indigenous people who come through these places with the intention of performing Hajj and 'Umrah; and whoever is living within these boundaries can enter Ihram from where they form the intention, and the same applies to the people of Makkah who may enter Ihram from Makkah.' ﴿ In relation to the rites of Hajj, such places are considered Tawqifiy (bound by a religious text and not amenable to personal opinion) matters.

Therefore, those who pass them while intending to perform Hajj or 'Umrah must assume Ihram there. However, in the case that such pilgrims pass them without assuming Ihram, they will have to return to them to assume Ihram from the Miqat. Moreover, if they do not return, they must offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and 'Umrah) to compensate for the rite they missed.

Second: The distance between the Haram (the Sacred Sanctuary of Makkah) and the place of assuming Ihram is not taken into consideration. In fact, places for assuming Ihram are specified by Shari'ah as pointed out in the first paragraph. Third: As for not passing by their Miqat when heading for Hajj and 'Umrah on account of their traveling by air, they must assume Ihram once they come in line with the Miqat specified for their destination while in the air, because coming in line with the place counts as if one is actually in the place itself. Fourth: Intention for performing Hajj or 'Umrah is not merely expressing it verbally, but it is an inner determination and intention within the heart. Therefore, one who sets out intending to perform Hajj or 'Umrah must assume Ihram from the Miqat specified by Shari'ah. If one embarking on Hajj or 'Umrah passes beyond the Miqat of their country without assuming Ihram and does so from a Miqat of another country, such a person must slaughter a sacrificial animal for passing the Miqat of their country without assuming Ihram. As for your fellow countrymen who assume Ihram from the Miqat of Madinah, Dhul-Hulayfah, it is permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. (13422)

Q: we are members of Armed Forces who participate annually in the Hajj mission for a period of one month and stay at Al-Shara'i`. We form guard alternating groups in a place far from the camp while some of us do not take a shift and remain on standby for any emergency. We hope that you, with the help of Allah, will inform us on how those remaining behind in the tents should perform Salah (prayer). Should they combine and shorten Salah, or not? Moreover, there are Masjids (mosques) in some camps where some want to perform Jum`ah (Friday) Salah. Furthermore, Jum`ah Salah is held in a neighboring district, may we perform it with them?

Also, while on the mission we set out as a caravan and are not allowed to stop at the Miqat (sites for entering the ceremonial state for Hajj and `Umrah). We, therefore, pass the Miqat to Al-Shara'i`, a place outside Makkah. May we then go out to Al-Ji`ranah to assume Ihram there, or return to Al-Sayl Al-Kabir to assume Ihram, as we have passed it while on our way? Or, should we assume Ihram from the place our camp is located, i.e. Al-Shara'i`, a place only a few miles from Makkah?

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Sometimes we go on missions to Al-Madinah Al-Munawwarah. We spend ten days or less at Madinah, and then move to Makkah Al-Mukarramah where we also stay ten days before returning to Madinah once again. Near the camp of this brigade in Madinah there is a stationary camp wherein there is a place to perform Jum`ah Salah. May we perform Jum`ah Salah there? Please, inform us soon, may Allah reward you well! We hope that you will deliver us the fatwa in writing as we differ on the issue of how to perform Salah every year. We ask Allah to guide everyone to what is correct. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: First: Since you intend to stay at Al-Shara'i` or Madinah more than four days, you are to perform Salah in its entirety, neither shortening nor combining it, for actually you are practically residents. However, if you intend to stay four days or less, or for an unspecified period, you will be travelers and may shorten Salah consisting of four Rak`ahs (units of Prayer) and combine Salahs.

Second: As for assuming Ihram for Hajj or `Umrah, if those who while going to work pass the Miqat, they must assume Ihram within the boundaries of the Miqat as if entering the Miqat intending work. On the issue of Miqats, the Prophet (peace be upon him) stated: ﴿and whoever is living within these boundaries can enter ihraam from the place he sets out, and the people of Makkah can start from Makkah.﴾ However, if any of you decide to perform Hajj or `Umrah then passes the Miqat, he must return to the Miqat and assume Ihram from there.

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The Prophet (peace be upon him) on defining the Miqats stated: ﴿And these Mawaqit are for those living at those very places, and besides them for those who come through those places with the intention of performing Hajj and 'Umrah.﴾ As for Jum`ah Salah, you must perform it at any of the

nearby Masjids wherein Jum`ah Salah is performed.

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Fatwa No. 13607

Q: Before her death, a woman from Yemen ordered her heirs to appoint someone to perform Hajj on her behalf from her own wealth. There is a Yemeni person who lives here in the Kingdom of Saudi Arabia, in Jeddah whom they trust to perform Hajj on her behalf. is it permissible for this man, who lives in Jeddah, to perform Hajj on her behalf? Can he enter the state of Ihram (ritual state for Hajj and `Umrah) from his house in Jeddah or should he go to the coastal Miqat (sites for entering the ritual state for performing Hajj and `Umrah) of the people of Yemen to enter the state of Ihram from there? Does the person who is going to perform Hajj on behalf of this woman have to be from Yemen meaning, his departure for Hajj should be from Yemen? Does this pilgrim have to be from the same town as this woman who left this will?

A: If the proxy is within the boundaries of Miqat, he should perform Hajj on her behalf from his place. If he is far from the Miqat, he should enter the state of Ihram from the Miqat that is near to him. However, if he comes from Makkah through a different road, he should enter the state of Ihram from the Miqat that he passes by.

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The Prophet (peace be upon him) said when he defined the Miqats, ﴿These Miqats are for the people at those very places, and those who come through those places with the intention of performing Hajj and 'Umrah. Whoever is living within these boundaries can assume Ihram from the place he starts, and the people of Makkah can assume Ihram from Makkah ﴾ Agreed upon by Al-Bukhari and Muslim.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa No. 884

Q 1: What is the opinion of scholars regarding the Hadith of `Aishah (may Allah be pleased with her), which tells of her going out to Al-Tan`im for `Umrah and the Hadith of Ibn `Abbas (may Allah be pleased with them) that says, "Even the people of Makkah should enter Ihram from Makkah, those who want to do Hajj or `Umrah"? How can these two Hadiths be reconciled? Please, explain to us the correct view that is in accordance with the Qur'an and the Sunnah. from where should the people of Makkah enter Ihram for `Umrah; from al-Tan`im (outside the Haram) or from Makkah Al-Mukarramah itself, as in the Hadith of ibn `Abbas (may Allah be pleased with them)?

A: It is preferable mentioning some narrations of both Hadiths to explain how they may be reconciled and show the consequences of entering Ihram for `Umrah alone for the people of Makkah and those living within the boundaries of the Haram (the Sacred Zone) who come under the same rulings as them.

It is narrated on the authority of Ibn `Abbas (may Allah be pleases with them) that he said: (The Messenger of Allah (peace be upon him) defined the Miqat (sites for entering the ritual state for Hajj and `Umrah for Hajj and `Umrah) of the people Madinah as Dhu'l-Hulayfah; that of the people of Al-Sham (Syria) as al-Jahfah; that of the people of Najd as Qarn al-Manazil; and that of the people of Yemen as Yalamlam. And he said: "And these assigned places are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and 'Umrah; and whoever is living within these boundaries can enter Ihram from the place he starts, and the people Makkah can start from Makkah.) Narrated by Al-Bukhari and Muslim.

It is also narrated on the authority of `Aishah (may Allah be pleased with her) who said: (The Messenger of Allah (peace be upon him) stopped at Al-Muhassab. He called Abdul-Rahman ibn Abu Bakr and said to him, 'Take your sister out of the Haram (the Sacred Mosque) and let her enter ihram for 'Umrah, then let her circumambulate the Ka`bah, and I will wait for you both here." She said: "So we went out and I entered Ihram, then I circumambulated the Ka`bah, and did Sa`y between Al-Safa and Al-Marwah. Then we came to the Messenger of Allah (peace be upon him) at his camp in the middle of the night, and he said, 'Have you finished?' I said, 'Yes.' He gave his Sahabah (Companions of the Prophet) permission to move on, and he went out to the Ka`bah and circumambulated it before Fajr (Dawn) Prayer, then he left for Madinah.") Related by Al-Bukhari and Muslim. According to another narration, she said: (On the night when the pilgrims left Mina and went to al-Mahsab (laylat al-hasbah), I said: "O Messenger of Allah, the people are going back having done Hajj and `Umrah, and am I to go back having done only Hajj?" He told `Abdul-Rahman to seat me behind him on his camel, then she mentioned her `Umrah from Al-Tan`im.'") According to another report from her: (The Prophet (peace and blessings of Allah be upon him) said to her on the day of departure: "The tawaaf you did is sufficient for Hajj and 'Umrah" but she insisted, so he sent her with 'Abdul-Rahman to Al-Tan`im, and she did 'Umrah after Hajj.) And according to another report she said:" (Your Tawaf around the Ka'bah and your Sa`y between Al-Safa and Al-Marwah will suffice for both your `Umrah and your Hajj.") According to a report narrated by Muslim in his Sahih:

﴿The Prophet (peace be upon him) was an easy man, and if she wanted something he would go along with it. So he sent her with Abdul-Rahman ibn Abu Bakr and she entered Ihram for `Umrah from Al-Tan`im. ﴾

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Therefore, it may be said that the Hadith of Ibn `Abbas (may Allah be pleased with them) is general in application and means that the people of Makkah should enter Ihram from Makkah for either Hajj or `Umrah that is performed on its own or for Hajj and `Umrah together (Qiran) (combining Hajj and `Umrah simultaneously)). There is a Hadith about `Aishah leaving the Haram with her brother `Abdul-Rahman to enter Ihram from Al-Tan`im with a specific command issued by the Prophet (peace be upon him) to her alone. The well-known principle stated by the scholars is that when conflict arises between a general text and another specific one, then the specific one qualifies the application of the general. Thus, entering into `Umrah may be from al-Tan`im or any other place outside the Sacred Zone for `Umrah alone. This rule qualifies the general text reported by Ibn `Abbas. Thus, the general rule of entering Ihram for `Umrah alone from Makkah is ignored. So the phrase "and the people of Makkah from Makkah means that the people of Makkah should enter Ihram for Hajj offered on its own or for Hajj and `Umrah offered together (Qiran) from Makkah. They do not have to go outside the Haram or to any of the Miqats mentioned in the Hadith to enter Ihram from there. In case of offering `Umrah alone, a person who intends to do it while in Makkah or inside the boundaries of the Sacred Zone has to go outside the Haram; Al-Tan`im or elsewhere to enter ihram from there. This is the view of the majority of scholars. Al-Muhib Al-Tabaray said: I know of no one who described Makkah as a Miqat for `Umrah.

So the phrase in the Hadith of Ibn `Abbas (may Allah be pleases with them) ﴿"Even the people Makkah can start from Makkah" ﴾ is interpreted as referring specifically to those who are performing Qiran Hajj or Hajj alone; not those who are performing 'Umrah alone.

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This is supported by the fact that the Prophet (peace be upon him) was never given the choice between two things but he always chose the easier option, as long as it was not a sin. If entering Ihram for `Umrah alone from Al-Haram was permissible, he would have chosen that option for `Aishah, because it would have been easier and less burdensome for him, for `Aishah, and for her brother. Thus, he would not have told her to go outside the Haram or to Al-Tan`im to enter into the state of ihram. Rather, it would have been sufficient for her to go with him (peace be upon him) when he went to the Ka'bah to do the farewell tawaaf, because she had already entered ihram for 'Umrah from al-Abtah. She could have done tawaaf and Sa'y of 'Umrah at the same time as he (peace be upon him) did the farewell Tawaf. That would have been sufficient to fulfill `Aishah's wishes and to put her mind at rest. She only wanted to do `Umrah on its own without going out of the Haram or to some specific place outside the Haram. However, the Prophet (peace be upon him) told her to go out to Al-Tan`im, thus, she needed a Mahram (spouse or unmarriageable relative) so he sent her brother `Abdul-Rahman with her. That happened at night when the people needed to rest, so the Prophet (peace be upon him) designated a place to meet therein after they had finished. That he did not decide the option of entering Ihram from inside the Haram, which would have been easier for everyone concerned, and he judged that entering Ihram shall be from outside the Haram, which is more difficult, indicates that one should enter Ihram for `Umrah from outside the Haram in accordance with the legal commandment for a person who wants to perform `Umrah alone and is already in the Haram.

Some scholars held that a person who wants to do `Umrah while inside the Haram, given that

`Umrah is an act of the Sunnah or obligatory for every Muslim who is accountable and is able to do it,

should do it along with Hajj, so he should enter Ihram for Qiran Hajj, and he should not go out of the boundaries of the Haram, whether to al-Tan`im or elsewhere, to enter Ihram for `Umrah alone, because the Prophet (peace be upon him) only gave permission for that to `Aishah, so as to make her happy. However, the Sahabah (Companions of the Prophet) did not go out of the Haram in order to enter Ihram for `Umrah from outside its boundaries.

Some people think that a person may enter Ihram for `Umrah alone from Makkah and elsewhere in the Haram because of the general meaning of the Hadith of Ibn `Abbas.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

The first and second questions of Fatwa no. 2678

Q 1: (a) If the evidence used by those who hold the view that the people of Makkah should go to the nearest place outside the Haram (the Sacred Sanctuary of Makkah) to assume Ihram (ritual state) for 'Umrah (lesser pilgrimage) is the command of doing so given by the Prophet (peace be upon him) to 'Aishah and 'Abdul-Rahman, the children of Abu Bakr (may Allah be pleased with them), the question is: were 'Aishah and 'Abdul-Rahman (may Allah be pleased with them) citizens of Makkah, to be taken as a basis for drawing analogy between their going out and that of the citizens of Makkah?

(b) If this is correct, and those who claim so should provide evidence to support it, why did the Prophet (peace be upon him) shorten Salah (Prayer) during the whole of his stay in Makkah, for nineteen days, as was mentioned in the Sahih (authentic) narration?

(c) Why did the Prophet (peace be upon him) order the Muhajirun (Emigrants from Makkah to Madinah) not to stay in

Makkah for more than three days after performing the rituals, as reported in the Hadith on the authority of Al-'Ala' ibn Al-Hadramy, which was related by Al-Bukhari, stating: ("Three (days) for a Muhajir after departure (from Mina, i.e. after completion of the rituals of Hajj).") **Were 'Abdul-Rahman and 'Aishah (may Allah be pleased with them) not from the Muhajirun?**

A: Yes, the evidence for the obligation on anyone inside the Haram of having to assume Ihram for performing 'Umrah only from outside the Haram is the order of the Prophet (peace be upon him) to 'Aishah (may Allah be pleased with her) to go out to Al-Tan'im (outside the Haram) and assume Ihram from there with her brother 'Abdul-Rahman (may Allah be pleased with him) accompanying her as a Mahram (unmarriageable male relative). The Prophet (peace be upon him) was never given the choice between two matters but he always chose the easier of them. If assuming Ihram for 'Umrah was permissible whether from inside or outside the Haram then he would have ordered 'Aishah to assume it from Al-Abtah, where they stayed, as it was part of the Haram. He would have spared 'Aishah and her brother the difficulty of having to go to Al-Tan'im at night, for 'Aishah to assume Ihram from there. He (peace be upon him) would have also spared himself the difficulty of parting with her during their travel at night and having to decide the time of their meeting again. He (peace be upon him) did not tell her to do this because she was one of the Muhajirun and not a citizen of Makkah, because non-indigenous people staying in the built-up areas or the plains of Makkah assume Ihram for Hajj from where they are and they are not required to go outside the Haram to do this, or to the Miqat of their own countries, whether they are from the Muhajirun or other travelers. It cannot be confirmed that assuming Ihram for 'Umrah only from outside the Haram is for those who want to perform it from among the citizens of Makkah or the Haram by analogy with what was mentioned in the Hadith about the 'Umrah performed by 'Aishah starting from Al-Tan'im.

Rather, this Hadith constitutes a general rule for everyone who decides to perform 'Umrah when they

are inside the precincts of the Haram, whether they are inside or outside Makkah, and whether they are travelers from among the Muhajirun or others. This is because an order from the Prophet (peace be upon him) to one person is directed to everyone, and is a general rule, unless there is evidence to make it specific.

Through this, you now know the answers to sections (b) and (c) as we mentioned that 'Aishah and her brother 'Abdul-Rahman (may Allah be pleased with them) were Muhajirun.

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Q2: what is the interpretation of the saying of the Prophet (peace be upon him): (...and the people of **Makkah** assume Ihram from **Makkah**) **after saying:** (He who intends to perform Hajj) **in the authentic Hadith reported by Ibn `Abbas (may Allah be pleased with them)?**

A: This means that those who intend to perform Hajj and `Umrah and dwell at a place after the Miqat (sites for entering the ritual state for Hajj and `Umrah for Hajj and `Umrah) should assume Ihram from that place and similarly the people of Makkah should assume Ihram from Makkah. This is a general ruling in Hajj and `Umrah. However, there is a restriction on it in the Hadith in which the Prophet (peace be upon him) told `Aishah (may Allah be pleased with her) to assume Ihram for `Umrah from Al-Tan`im; the closest place to Al-Haram (the Sacred Zone). Therefore, it became clear that the Hadith you are asking about applies to those who perform Hajj or `Umrah from a place other than the specified places in the Hadiths and outside the Sacred Zone. Those who assume Ihram for Ifrad Hajj (performing Hajj only), Qiran Hajj (combining Hajj and `Umrah simultaneously), or Tamattu` Hajj (combining Hajj and `Umrah with a break in between) but not for those who are going to perform `Umrah only. The evidence for this exception is the Hadith reported by `Aishah. Thus, we act upon all the reports narrated on the rituals without

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resorting to Qiyas (analogy) or considering it a particular judgment for `Aishah or otherwise.

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The seventh question of Fatwa No. 2873

Q 7: I traveled from Jordan by plane to Jeddah bound for the city of Bishah. I did not have the intention of performing `Umrah or going to Makkah. However, when the plane announced that it had delayed setting out for Bishah, I stayed in Jeddah for two days. I entered Ihram (ritual state for Hajj and `Umrah) from Jeddah and went to Makkah to perform `Umrah. Is my `Umrah valid?

A: Entering Ihram from Jeddah is valid even if you did so without the intention of performing `Umrah. Moreover, you are not required to offer Fidyah (ransom). This is based on the report narrated by Ibn `Abbas (may Allah be pleased with both of them) that, (The Messenger of Allah (peace be upon him) defined the Miqat for the people of Madinah as Dhu'l-Hulayfah; that of people of Al-Sham (The Levant) as Al-Juhfah; that of people of Najd as Qarn Al-Manazil; that of people of Yemen as Yalamlam. And he said: "And these Miqats are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and 'Umrah; and whoever is living within these boundaries can enter Ihram from the place he starts, and the people of Makkah can assume their Ihram from Makkah) (Agreed upon by Al-Bukhari and Muslim). This Hadith is general in application and indicates that whoever wants to enter Ihram for `Umrah should do so from Makkah. However, we can not rely on this apparent meaning because

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of the ruling stated in the following Hadith. This shows that the person who wants to perform 'Umrah and is already in Makkah should enter Ihram from outside the Haram. It was narrated that `Aishah (may Allah be pleased with her) said, (The Messenger of Allah (peace be upon him) stopped at al-Muhassab. He called Abdul-Rahman ibn Abu Bakr and said to him, 'Take your sister out of the Haram (sanctuary) and let her enter Ihram for `Umrah, then let her circumambulate the House, and I will wait for you both here.' She said: "So we went out and I entered Ihram, then I circumambulated the House and did sa`y between al-Safa and al-Marwah. Then, we came to the Messenger of Allah (peace be upon him) at his camp in the middle of the night, and he said, 'Have you finished?' I said, 'Yes.' He gave his companions permission to move on, and he went out to the Ka`bah and circumambulated it before Fajr prayer, then he left for Madinah.) (Agreed upon by Al-Bukhari and Muslim)

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Second question from Fatwa no. 5185

Q 2: what should a person heading from Al-Madinah **to** Jeddah **by airplane do, on intending to offer `Umrah? Should they wear the clothes of Ihram (ritual state for Hajj and `Umrah) from** Al-Madinah **airport then intend to offer `Umrah upon embarking? What should they do? Please clarify the answer for me.**

Q: If you want to travel by plane from Al-Madinah to Makkah to perform `Umrah, it is permissible for you to wash, perform the Wudu' (ablution) of Salah and wear

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the clothes of Ihram (ritual state for Hajj and `Umrah), and after the plane takes off from the airport, you should start pronouncing Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) for `Umrah, and this is to be done before passing by the Miqat (sites for entering the ritual state for Hajj and `Umrah) of the people of Al-Madinah which is Abar `Ali (The wells of `Ali) .

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First question of Fatwa No. 5830

Q 1: What is the ruling on someone who entered ihram (ritual state for Hajj and `Umrah) for `Umrah (lesser pilgrimage) from Kuday after performing Hajj? Three ladies and one man who accompanied them did so because Kuday was the abode of the pilgrims who came by land from Jordan. They were in a hurry as every one else in their group was doing Tamattu` Hajj (combining Hajj and `Umrah with a break in between). However, because the time of departure was approaching and they were unable to go to Al-Tan`im as well as their fear of the crowds; some people entered Ihram from Kuday thinking that there was a similarity between their situation and that of the Prophet (peace be upon him) when he ordered `Aishah to enter Ihram from Al-Tan`im. The Messenger (peace be upon him) also entered Ihram for `Umrah from Al-Ji`ranah and Al-Tan`im. Since Al-Ji`ranah and Kuday belong to Al-Hil (all areas which are outside the Sacred Sanctuary of Makkah), what is the ruling on these ladies entering Ihram from Kuday? Is their `Umrah valid?

A: Those who entered Ihram from Kuday were incorrect because Kuday does not belong to Al-Hil. Rather, it belongs to Al-Haram (all areas which are inside the Sacred Sanctuary of Makkah). It is not the same as Al-Tan`im or Al-Ji`ranah for both of Al-Tan`im and Al-Ji`ranah belong to Al-Hill. The Prophet

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(peace be upon him) entered Ihram for `Umrah from Al-Ji`ranah but not from Al-Tan`im. The Prophet (peace be upon him) only ordered `Abdul-Rahman ibn Abu Bakr to go with his sister `Aishah to enter Ihram for `Umrah from Al-Tan`im because it is the nearest place of Al-Hil to Al-Haram. Had entering Ihram for `Umrah been permissible according to Shari`ah (Islamic law) from inside the borders of Al-Haram, the Prophet (peace be upon him) would have permitted `Aishah to enter Ihram from her place in Al-Abtah. Likewise, he (peace be upon him) would not have asked her and her brother to go to Al-Tan`im to enter Ihram for `Umrah just to avoid unnecessary difficulty while traveling as it was the habit of the Prophet (peace be upon him) to choose the easier option as long as it did not constitute a sin. Moreover, it is not right to liken Kuday to Al-Tan`im and Al-Ji`ranah as belonging to Al-Hil because entering the state of Ihram from the Miqat is a devotional matter. Regardless, the `Umrah of the ladies in question is valid; however, each of them should offer a sacrifice because they entered Ihram from Al-Haram.

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The third question of Fatwa no. 1693

Q 3: If a person intends to perform Hajj or 'Umrah (lesser pilgrimage) and finds difficulty in assuming Ihram (ritual state for Hajj and 'Umrah) on the plane and does not know where the Miqat (site for entering the ritual state for Hajj and 'Umrah) is, can he delay assuming Ihram until he reaches Jeddah or not?

A: If a person intends to perform Hajj and 'Umrah and wants to assume Ihram while on board the plane, he can perform Ghusl (full ritual bath)

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at home and wears the Izar (garment worn below the waist) and Rida' (garment worn around the upper part of the body), if he would like to, and when only little remains before getting close to the Miqat he can assume Ihram for Hajj or 'Umrah; there is no difficulty in doing this. If he does not know where the Miqat is, he can ask the captain, the cabin crew, one of the air stewards, or a trustworthy passenger who is knowledgeable about that.

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Fatwa No. 12233

Q: I came from Egypt to Makkah for work. when I left Egypt, I did not intend to perform `Umrah or to enter the state of Ihram (ritual state for Hajj and `Umrah). After I had stayed for seven days in Makkah I entered the state of Ihram from Masjid Al-Tan`im and performed `Umrah. However, a person told me that I have to enter Makkah in the state of Ihram. To which extent is this correct? What should I do?

A: If the case is as mentioned, entering the state of Ihram from Al-Tan`im is valid.

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The second question of Fatwa no. 12812

Q 2: a pilgrim made the intention to perform Hajj, but had a reason to visit Makkah and then go to Madinah. He passed Al-Sayl without assuming Ihram (ritual state for Hajj and 'Umrah) and entered Makkah and then traveled to Madinah. He assumed Ihram in Madinah for performing Hajj. What is the ruling on someone who does this?

A: If a pilgrim goes to the Miqat (site for entering the ritual state for Hajj and 'Umrah) appointed for the people of Madinah and comes from there having assumed Ihram, there is nothing on him for having entered Makkah earlier without assuming Ihram. It is, however, preferable to enter from Al-Sayl in a state of Ihram.

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The Chapter of Ihram

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Fatwa no. 1129

Q: When I reached the age of fifteen, i asked my father to let me go to Hajj with him, expressing that my intention was to perform the Faridhah (obligation) of Hajj. But in fact, this was not my intention, I actually wanted to go there out of curiosity and to view Makkah Al-Mukkaramah, Al-Madinah Al-Munawarah, and other Sacred Places. Regarding the obligatory Hajj, at the time, I thought that I would perform it later Insha'a Allah (If Allah wills), knowing that I had perfectly performed it despite having some doubts about missing one of the Jamrat (stone pillars at which pebbles are thrown during Hajj). Should I repeat Hajj? Given that I am willing to repeat it just to be on the safe side.

A: If the case is as you mentioned, that you performed Hajj perfectly, intended it on assuming Ihram (ritual state for Hajj and `Umrah) and performed all the rituals, your Hajj will be valid Inshaa' Allah, and the Faridhah has been fulfilled. Regarding your first intention to view Makkah and Al-Madinah or any other place, this does not have any influence on the validity of your Hajj, other than that this intention resembles that of traders who go for business while performing Hajj, so this will affect the degree of reward earned, because your first intention was not for Hajj, but you adjusted it afterwards on assuming Ihram.

Furthermore, you should expiate by offering a sacrifice, for the doubts you have about missing one of the Jamrat, only if these doubts were about throwing three pebbles or more - for the basic principle is the obligation of throwing them - you will not be considered to have fulfilled the obligation [of throwing jamrat] unless it was performed with certainty, or by a strong probability that you performed it, and if you want to repeat Hajj to be on the safe side, seeking more reward,

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then you will earn greater reward and attain perfection in offering the ceremonies. On the other hand, if you did not set the intention of Hajj on assuming Ihram, and just performed it to avoid exposing your real intention to your father, then your Hajj is not valid, as the intention is one of the pillars of Hajj without which it can not be valid. In this case you should repeat Hajj if you have the ability to do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

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Types of Ihram

Fatwa no. 5229

Q: I have read many books on the rituals of Hajj and I nearly have enough information about them now, but despite this, there are still some subjects that I cannot understand correctly due to the conflicting opinions and juristic views. One of these subjects is making intention for Ifrad Hajj (performing Hajj only); one opinion says that it is not required to offer a sacrificial animal and another says that it is required; which of these two opinions should I follow? I have not read one book that satisfied me about Hajj or Hajj as performed by the Prophet (peace be upon him) and his Sahabah (Companions, may Allah be pleased with all of them). I would like you to clarify these matters in a simple and clear way. May Allah reward you with the best!

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Could you do that in the light of the Qur'an and the authentic Sunnah (whatever is reported from the Prophet). As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: There are three types of Ihram (ritual state for Hajj and 'Umrah): **The first:** assuming Ihram just for performing Hajj. It is obligatory on the pilgrim performing Ifrad Hajj (performing Hajj only) to offer Hady (sacrificial animal offered by pilgrims). **The second:** assuming Ihram for Hajj and 'Umrah together. This type of Hajj is called Qiran Hajj (combining Hajj and `Umrah without a break in between) and also Tamattu' Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between). It is obligatory to offer a Hady in Qiran Hajj. **The third:** assuming Ihram to perform 'Umrah during the months of Hajj. In this case, Ihram is assumed for 'Umrah and then ended, and Hajj is performed in the same year. This type of Hajj is called Tamattu' Hajj and it is obligatory to offer a Hady in this type of Hajj. Anyone who cannot afford a Hady should observe Sawm (Fast) for three days during Hajj and then seven days when they return home. **The best of the three types is:** Tamattu' Hajj, performing 'Umrah (during the months of Hajj) followed by Hajj (in the same year).

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Fatwa No. 1420

Q: I performed Hajj this year on behalf of my mother intending to perform Tamattu` Hajj (combining Hajj and `Umrah with a break in between) at the beginning but because of shortage of time, I changed my intention to perform Ifrad Hajj (performing Hajj only). Also, when I arrived at Makkah on the eighth day of Dhul-Hijjah, I was unable to spend the night in Mina. In addition, when we came back from `Arafat, I was unable to spend the night in Mina. Furthermore, I threw Al-Jamrat (stone pillars at which pebbles are thrown during Hajj, Jamrat Al-`Aqabah being the closest to Makkah) around four o'clock after midnight

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according to Al-Tawqit Zawali (a timing that considers midnight to be the beginning of the day), that is in the first night of the day of the `Eid-ul-Adha (the Festival of the Sacrifice). I would like to know your advice as regards what I mentioned.

A: It is not permissible for you to change your intention from performing Tamattu` Hajj (combining Hajj and `Umrah with a break in between) into performing Ifrad Hajj (performing Hajj only). Since you have not made Tahalul (removal of the ritual state for Hajj and `Umrah), then you will be performing Qiran Hajj (combining Hajj and `Umrah simultaneously) and you will have to offer a Hady (sacrificial animal offered by pilgrims) of the Qiran Hajj. There is no harm in your inability to spend the night in Mina on the Day of Tarwiyah (8th of Dhul-Hijjah). As for your inability to spend the night in Mina after your return from `Arafah then you have to know that spending the night in Mina on the eleventh, twelfth and thirteenth nights is an obligatory act of Hajj. Spending the thirteenth night in Mina is not for the person who hastens to depart. Except for Suqah (those providing water to pilgrims) and Ru`ah (those who take care of pilgrims) and the likes, it is obligatory for whoever does not spend the night there, to offer a sacrifice (a sheep). Those who can not afford to offer a sheep, have to observe fast for ten days. This sheep should be slaughtered at the sanctuary and distributed among the poor. There is no harm in throwing Al-Jamarat at four o'clock according to Al-Tawqit Al-Zawali. However, if you delay throwing Al-Jamarat till after sunrise on the day of the `Eid, it would be better to follow the Sunnah.

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The third question of Fatwa no. 3053

Q 3: One year I intended to perform Qiran Hajj (combining Hajj and `Umrah simultaneously). After travelling a two-kilometer distance by car, I found that other people from my village had intended to perform Ifrad Hajj (performing Hajj only). Therefore, I changed my intention from performing Qiran Hajj to intending to perform Ifrad Hajj. Is there any thing wrong with what I have done? I would like to add that I went to perform `Umrah many times later during the month of Ramadan.

A: there is nothing wrong if before entering into the actual state of Ihram (ritual state for Hajj and `Umrah) you change your intention from offering Qiran Hajj to offering Ifrad Hajj. If however this change of intention took place after entering into the actual state of Ihram for `Umrah and Hajj together, then the rulings of Qiran Hajj will apply, and the rituals of your Umrah will be combined with your Hajj, and you will have to offer Hady (sacrificial animal offered by pilgrims) as offered in Tamattu` Hajj (combining Hajj and `Umrah with a break in between).

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Fatwa No. 4585

Q: At the the Miqat (sites for entering the ritual state for Hajj and `Umrah), I said, 'At your service, O Allah help us continue this `Umrah until the time of Hajj. If anything holds me from that, I will end my Ihram (ritual state for Hajj and `Umrah) wherever You hold me.' I was then in Ramadan. After that I stayed in Makkah for about three days then went back to my work.

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When the time of Hajj became due, I could not perform Hajj. What is the ruling on that? May Allah reward you best!

A: If the reality is as you mentioned, there is no harm for you. You do not have to do anything. However, if you have not performed the obligatory Hajj, you will have to perform it when you are able to do so.

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The fifth question of Fatwa No. 6420

Q 5: if a person intends to perform Hajj on the Day of `Arafah, is the Hajj considered Ifrad Hajj (performing Hajj only) or something else?

A: If a person intends to perform Hajj at this time only, it is considered Ifrad Hajj.

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Fatwa no. 7364

Q: i would like to perform 'Umrah in Ramadan and combine it with Hajj. What should I do until Hajj as I am an employee and I cannot take leave

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from work, except for Hajj or 'Umrah in Ramadan? Is it permissible to travel from one place to another? I am also indebted to the government in the sum of 100,000 Riyals, which is being repaid in monthly installments from my salary. Is it permissible for me to perform Hajj?

A: Firstly: The Prophet (peace be upon him) encouraged performing 'Umrah in Ramadan, however, this is not the 'Umrah that is combined with Hajj. Tamattu' Hajj (combining Hajj and 'Umrah with a break in between) is when the 'Umrah is performed during the months of Hajj, which are Shawwal, Dhul-Qi'dah, and the first ten days of Dhul-Hijjah, and then Hajj is performed in the same year. **Secondly:** If the situation is as you mentioned, that you cannot take a leave for Hajj or 'Umrah, it is not permissible for you to leave work without the consent of your manager. **Thirdly:** The debt owed to the government that you mentioned does not prohibit you from performing Hajj.

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Fatwa no. 7658

Q: The year before last, i intended to perform Qiran Hajj (combining Hajj and `Umrah simultaneously). When I arrived at the Sacred House of Allah, I performed `Umrah which counts as Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah). The following day, I performed another `Umrah

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on behalf of my mother who has passed away. Before going to Mina on the Day of Tarwiyah (8th of Dhul-Hijjah), I had spare time and the family with whom I spent my time advised me to do Tahalul (removal of the ritual state for Hajj and `Umrah) and I did. When I went to Mina I assumed Ihram again (ritual state for Hajj and `Umrah) and performed two Rak`ahs in the Masjid (mosque) where I performed `Umrah assuming Ihram for Hajj only. By this, my intention changed to Tamattu` Hajj (combining Hajj and `Umrah with a break in between). Knowing that I offered Hady (sacrificial animal offered by pilgrims), is my Hajj correct? Is the `Umrah I performed on my mother's behalf valid or is it impermissible to perform two `Umrahs in one season of Hajj? Since man is not infallible, does any sin the person commit after performing the obligatory Hajj affect their Hajj?

A: First, according to what you have mentioned about your Hajj, you performed Tamattu` Hajj. Doing Tahalul from `Umrah is a proper act. **Second,** the `Umrah you performed after your `Umrah for yourself and on behalf of your mother is valid as long as you did Tahalul by shaving or cutting your hair after doing Tawaf and Sa`y (going between Safa and Marwah). **Third,** nothing other than major Kufr (disbelief) can cancel out good deeds. However, a person who mixes good deeds with evil ones will be held accountable for these evil deeds until he performs Tawbah (repentance to Allah) or is forgiven by Allah (Exalted be He).

Riddah (apostasy), may Allah save us, cancels out all good deeds unless the person makes sincere Tawbah. Whoever commits Riddah and dies in that state, his good deeds will be worthless.

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Allah (Exalted be He) says, ﴾And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.﴿

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The third question of Fatwa No. 8507

Q 3: what should a person do if he wears the garments of Ihram (ritual state for Hajj and `Umrah) for Hajj or `Umrah (lesser pilgrimage) then he cancels his intention to perform Hajj or `Umrah?

A: If a person wears Izar (garment worn below the waist) and Rida' (upper garment) but he does not have the intention to perform Hajj or `Umrah, and he does not recite Talbiyah (saying: Labbayka Allahumma Labbayk), then he may begin Hajj or `Umrah or he may cancel it. There is no sin on him if he has already performed Hajj and `Umrah. If he has already intended to start Hajj or `Umrah, he cannot cancel that and then change his mind; rather, he must complete the Hajj or `Umrah for which he entered into the state of Ihram, in the legal manner. Allah (Glorified be He) says: (And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh.) Hence, it should be clear that once the Muslim starts Hajj or

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`Umrah with the appropriate intention, he does not have the right to just stop; rather, he must complete what he has started. This is because of the Ayah quoted above, unless he has made a condition in case something prevented him from doing so. In that case he may end his Ihram. When Daba`ah bint Al-Zubayr said to the Prophet (peace be upon him): O Messenger of Allah, I want to perform Hajj but I am not sure (I will be able to do it?). He said: (Enter into the state of Ihram on the condition that you would abandon it when Allah would detain you.) Agreed upon by Al-Bukhari and Muslim.

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Intention of discontinuation of Hajj

First question of Fatwa no. 6141

Q 1: I went from Jeddah for Ifrad Hajj (performing Hajj only) on the eighth of Dhul-Hijjah.

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I started Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah) and Sa`y (going between Safa and Marwah) but I was compelled to discontinue Tawaf-ul-Qudum because of the crowds and I spent the night in Mina. By midday of the eighth of Dhul-Hijjah and while I was still in Mina, I was struck by severe fever. I felt tired and I was in pain while looking for a shady place and so I intended to discontinue my Hajj and return home to Jeddah. I started my journey to Al-Haram (the Sacred Mosque in Makkah) intending to discontinue Hajj but I did not remove my Ihram (cloth to be worn upon entering ritual state for Hajj and `Umrah). I reached Al-Haram and prayed the `Asr (Afternoon) Prayer of the eighth of Dhul-Hijjah. Afterwards I was relaxed and since I was still in Ihram, I returned to Mina and completed my Hajj. So, what is the ruling on intending to discontinue Hajj then going back to complete it?

A: The intention you made to discontinue Hajj does not affect your Hajj for you had already resumed Hajj. No Fidyah (ransom) is obligatory on you if you made Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) after coming back from `Arafat and completing the rituals of Hajj.

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The third question of Fatwa No. 11020

Q 3: should a pilgrim wear perfume before or after the ghusl (ritual bath) he performed

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to enter the state of Ihram (ritual state for Hajj and `Umrah)?

A: A man can wear perfume when entering the state of Ihram (ritual state for Hajj and `Umrah) and before Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah). However, it is preferred to wear perfume after performing Ghusl. `Aishah (may Allah be pleased with her) said, (I used to perfume the Messenger of Allah (peace be upon him), before he entered Ihram and when he exited Ihram, and before he performed Tawaf (circumambulation around the Ka`bah).) (Agreed upon by Al-Bukhari and Muslim).

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Fatwa no. 12933

Q: There are four of us who work for the Saudi Arabia Red Crescent Society. We were selected to work in the sacred areas during the Hajj season of the year 1408 A.H. We made the intention to perform 'Umrah when we entered Makkah,

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but the person who was showing us the way inside Makkah was in a hurry and told us that we were late for work and that we could not assume Ihram (ritual state for Hajj and 'Umrah) due to the lack of time to get to work. It should be borne in mind that we had offered the 'Asr (Afternoon) Prayer at the Miqat (site for entering the ritual state for Hajj and 'Umrah) in the Masjid (mosque) of Al-Sayl Al-Kabir and then went after Salah to the place of work. After work time, we returned to Madinah, where we work, without performing 'Umrah. What is the ruling on this and what is the Kafarah (expiation) for it? If it is obligatory on us to offer a sacrificial animal, do we have to offer it in Makkah or in Madinah, where we live? Please give us an answer, may Allah reward you with the best!

A: if you did not make the intention to start 'Umrah at the Miqat, you are not required to do anything.

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The third question of Fatwa no. 13366

Q 3: what is the ruling on wearing a leather belt sewn by a sewing machine and stitched shoes?

A: It is permissible for someone who entered Ihram for Hajj or `Umrah to wear a belt and a pair of shoes, even if they were sewn by a sewing machine.

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Fatwa no. 8593

Q: why do pilgrims wear the special Hajj outfit?

A: Allah (Exalted be He) commanded us through His revelation to His Messenger, Muhammad (peace be upon him), to wear the Izar (garment worn below the waist) and Rida' (upper garment) during Hajj and `Umrah for a reason that is known to Him. Therefore, we must obey in the hope of earning a reward; whether we know the reason or not. Scholars have said that it is a reminder to the people of the Day when they will be raised and gathered together; the Day of Resurrection, and to make the pilgrim feel humble and that rich and poor are equal. We ask Allah (Exalted be He) to give us all strength and to help us remain steadfast in adhering to the truth until we meet Him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. 3107

Q: I know of four deceased people; uncles and grandparents and men and women; and I do not know all of their names.

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I want to perform Hajj on their behalf at my expense.

A: If the situation is as you have mentioned, then there is no harm in performing Hajj on behalf of the men and women whose names are known to you. As for those whose names are not known to you, you may intend to perform Hajj on behalf of uncles and grandparents, and men and women according to their ages and description. Making the intention to perform that is enough even if you do not know their names. Allah knows best.

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A menstruating woman entering the state of Ihram

The sixth question of Fatwa no. 687

Q 6: What is the ruling on a menstruating woman performing Hajj?

A: A menstruating woman is not forbidden to perform Hajj. The woman who assumes Ihram (ritual state for Hajj and 'Umrah) while she is menstruating has to do all the rituals of Hajj, except that she should not circumambulate the Ka'bah until her period ends and she performs Ghusl (ritual bath following major ritual impurity). The same applies to a newly-delivered woman. If she performs all the essential parts of Hajj,

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her Hajj will be valid.

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The fourth question of Fatwa no. 6471

Q 4: what is the ruling on a woman who went to Saudi Arabia to perform Hajj, but her menstruation started before she performed Tawaf-ul-Qudum (circumambulation around the Ka'bah on arrival in Makkah)? Can she go to 'Arafah when she is menstruating; what is the ruling on this?

A: She should remain in Ihram (ritual state for Hajj and 'Umrah) and perform all the rituals of Hajj, except Tawaf (circumambulation around the Ka'bah) until she becomes Tahir (pure) and the menstrual bleeding stops and she takes Ghusl (ritual bath).

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Things forbidden in Ihram

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Fatwa no. 10515

Q: Last spring holiday I took my wife and children to visit my sister in Al-Ta'if, and to perform 'Umrah (lesser pilgrimage) and get some medical treatment in Jeddah. This was my original intention. However, what happened was that we stayed in Al-Ta'if for a day, then we went to Jeddah passing through Makkah, but we did not enter Ihram (ritual state for Hajj and 'Umrah) from Al-Sayl, because I thought that there was nothing wrong with that, as we were delaying 'Umrah until our return journey from Jeddah. After we had finished in Jeddah, we entered Ihram for 'Umrah. However, we forgot to offer two Rak'ahs (units of Prayer) after Ihram, and I thought there would be a Miqat (site for entering the ritual state for Hajj and 'Umrah) on the road between Jeddah and Makkah, but there was not. We continued on our way to Al-Haram (the Sacred Mosque in Makkah) and performed 'Umrah. When I came back to work, I told some of the teachers in the National Institute for Teaching Knowledge of the Shari'ah (Islamic law) what had happened, and they said to me that I have to offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and 'Umrah), for we should not have passed through Makkah without entering Ihram for 'Umrah from the Miqat. I hope that your Eminence can tell us what is correct and what are the consequences of what we have done? May Allah protect you!

A: A person who intends to perform 'Umrah then passes by the Miqat should enter Ihram from that point, and it is not permissible for them to pass it without entering Ihram. As you did not enter Ihram from the Miqat, then each of you must offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and 'Umrah), which is slaughtering a sheep that meets the conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims); it should be slaughtered in Makkah Al-Mukarramah and its meat should be distributed among the poor there. Moreover, you should not eat any part of it. There is no blame on you for forgetting to offer two Rak'ahs after wearing the clothes of Ihram.

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The third question of Fatwa no. 4382

Q 3: a man who wanted to perform Hajj shaved his beard on the 2nd of Dhul-Hijjah, as he did not know about the ruling on this. On the 5th, he began to perform the rites of Hajj. Is it permissible for him to offer a Fidyah (ransom) or not?

A: If he shaved his beard before assuming Ihram, he has disobeyed by shaving it and he should ask for Allah's forgiveness and make Tawbah (repentance to Allah). He does not have to offer a Fidyah. However, it is obligatory on him to let his beard grow and not shave it again or cut it, because the Prophet (peace be upon him) ordered that beards should be grown long and that moustaches should be trimmed.

If he did it after assuming Ihram, he has disobeyed by shaving it and violated one of the prohibitions of the Ihram law. He is obligated by doing this, to slaughter a sheep that meets the conditions of Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah, at any time. He should distribute the meat among the poor people in Makkah, without eating any of it. He could feed six needy people instead, by giving each of them half a Sa' (1 Sa' = 2.172 kg) of the food he usually eats or observe Sawm (Fast) for three days. If he shaved his beard forgetting that he was in Ihram when he did it or he was ignorant of the prohibition of doing so while in Ihram, he will not be required to pay a Fidyah.

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The second question of Fatwa no. 4448

Q 2: is it permissible for a man to sit and cut his nails after assuming ihram (ritual state for Hajj and 'Umrah) at the Miqat (site for entering the ritual state for Hajj and 'Umrah) or is it only permissible after slaughtering the sacrificial animal?

A: There is no harm in cutting nails before assuming Ihram, unless he wants to offer a sacrifice and the month of Dhul-Hijjah has begun. Under these circumstances it is not permissible, as the Messenger (peace be upon him) prohibited this. As for doing this after assuming Ihram, that is, after making the intention to assume Ihram, it is not permissible at all, as a Muhrim (pilgrim in the ritual state for Hajj and 'Umrah) is not allowed to cut their nails or remove any of their hair, until they have finished the Tawaf (circumambulation around the Ka'bah) and Sa'y (going between Safa and Marwah during Hajj) in 'Umrah, after which they remove their Ihram by shaving their hair or cutting it. The same applies to Hajj; after throwing pebbles at Jamrat-ul-'Aqabah (the closest stone pillar to Makkah), it becomes permissible to shave or cut the hair - shaving is better - and then end the Ihram, either before or after the slaughtering - but it is better after the slaughtering, if possible.

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The first question of Fatwa No. 9059

Q 1: why has Allah forbidden the pilgrims to wear sewn garments, and what is the wisdom behind that?

A: First, Allah (Exalted be He) has ordained Hajj once in the lifetime for those who are accountable and are able and have the means to perform it. He has made it one of the pillars of Islam and Ma`lum minad-din biddarurah (well-established religious matters). Therefore, a Muslim has to do what Allah (Exalted be He) has ordained upon him to please Him and obey His commands; hoping for His reward and fearing His punishment. We must believe that Allah (Exalted be He) is Wise in regard to His legislation and in all that He does and that He is Merciful with His slaves. Therefore, He would not legislate anything for them but what is in their best interests and which will be of great benefit to them in this world and in the Hereafter. It is for our Lord, the Sovereign, the All-Wise, to legislate laws, and it is for His servants to obey and submit. **Second,** There is a lot of wisdom behind the command of avoiding sewn garments during Hajj and `Umrah. For example, it reminds us of how people will be on the Day of Recompense, for they will be resurrected barefooted and naked, then they will be clothed. Reminding ourselves of how things will be on the Day of Recompense teaches us an important lesson. It also makes us humble and feel that we are obliged to submit and purify ourselves of arrogance. It reminds us of the principles of rapprochement, equality, asceticism, and of keeping away from luxurious lifestyles which is condemned. It makes us feel empathy for the poor and needy and so on. There are other objectives behind performing Hajj in the manner prescribed

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by Allah and explained by His Messenger (peace be upon him).

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Fatwa No. 518

Q: My father performed Hajj last year and was so ill that he could not assume Ihram (ritual state for Hajj and `Umrah). What is the ruling on him?

A: If a pilgrim assumes Ihram (ritual state for Hajj and `Umrah) in his or her ordinary clothes due to having a cold or suffering from an illness or so, he or she is legally excused. It is obligatory for the person who wears sewn clothes to observe Sawm (Fast) for three days, provide food for six needy people with half a Sa` from the common foodstuff in the country for each needy person, or slaughter a sacrificial animal. The same ruling applies to the person who covers his head. It is sufficient for the person to observe Sawm anywhere, but he has to feed six people or slaughter the sacrificial animal at the Sacred Zone of Makkah.

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Fatwa no. 7783

Q: I want to perform Hajj in sha'a-Allah (if Allah wills). My problem is that I am a bald man and my skin is very sensitive. Any sunlight affects my health and causes a severe rash on my scalp, and it makes the veins stand out on my head in general and on my face in particular. As you know, covering the head is one of the prohibited acts during Ihram (ritual state for Hajj and `Umrah). Please, advise me in this case, knowing that I am a short man, and I cannot carry an umbrella, because it will harm the people around me. May Allah protect and grant you success!

A: If the matter is as you describe, then you may cover your head whilst you are in Ihram, and expiate for that by sacrificing a sheep and giving it to the poor in Makkah or by feeding six poor people in the sanctuary, giving each one half a Sa` (1 Sa` = 2.172 kg) of dates or some other staple food, or you may fast for three days. This applies to Ihram for Hajj. Similarly, if you enter Ihram for 'Umrah, you must offer another expiation.

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The second question of Fatwa no. 9555

Q 2: I assumed Ihram (ritual state for Hajj and 'Umrah) at Abyar 'Aly and then we went on our way to

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Makkah. I found the journey difficult and got a severe fever. So I went to sleep and covered my head. What am I obligated to do for having done this?

A: It is obligatory on you to offer a Fidyah (ransom), which is either to observe Sawm (Fasting) for three days, feed six needy people, or slaughter a sheep in the Haram (the Sacred Sanctuary of Makkah).

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The fifth question of Fatwa no. 6017

Q 5: a person entered the state of Ihram (ritual state for Hajj and `Umrah) for `Umrah (lesser pilgrimage) in a time other than Hajj, and he should offer an expiatory sacrificial animal for entering Ihram in his ordinary clothes. Should he slaughter the sacrificial animal at that time in Makkah?

A: If a person is liable to offer a sacrificial animal as expiation for wearing his ordinary clothes whilst in the state of Ihram for `Umrah, he has to slaughter it in Makkah and distribute the meat among the poor there and he should not eat any of it.

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The third question of Fatwa no. 9540

Q 3: I am working here in Saudi Arabia and have made the intention to perform the obligatory duty of Hajj this year.

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My company sent me to work this year in the sacred precincts. Although my work there does not prevent me from performing all the rituals of Hajj, i will not be able to wear the ihram clothing (worn during the ritual state for Hajj and 'Umrah), because the nature and system of my work necessitates that i wear special sewn clothes. What shall I do? Will my Hajj be considered valid if I slaughter a sacrificial animal instead of wearing the required Ihram clothing during the days of Hajj?

A: If the situation is as you mentioned, your Hajj will be valid, and you will not be sinful for wearing clothes other than those required for Ihram, to remove the hardship on you. However, you must pay a Fidyah (ransom) for this, which is to feed six needy people from the Haram (the Sacred Sanctuary of Makkah); sacrifice an animal which meets the conditions of Ud-hiyah (sacrificial animal offered by non-pilgrims) to feed the needy people in Makkah or the rest of the Haram, without eating any of it yourself; or observe Sawm (Fasting) for three days. If you do any of these, it will suffice you. You should also do the same if you cover your head; if you have to do that.

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The second question of Fatwa no. 11590

Q 2: What is the ruling on wearing socks while peforming Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah) during Hajj, and doing the Tawaf (circumambulation around the Ka`bah) of `Umrah while wearing them during `Umrah? What is the ruling on wearing sewn socks?

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A: It is not permissible for men to wear socks when in Ihram (ritual state for Hajj and `Umrah) for Hajj or `Umrah. If a man needs to wear them because of sickness, and so on, he must offer a Fidyah (ransom), which is to fast for three days, to feed six poor persons, giving each one half a Sa` (1 Sa` = 2.172 kg) of dates or similar food, or to slaughter a sheep.

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The first question of Fatwa no. 2173

Q 1: is it permissible for a Muhrim (pilgrim in the ritual state for Hajj and 'Umrah) to wash all their body to cool down and why?

A: It is permissible for a Muhrim to wash their whole body to cool down, if it is hot. This will invigorate them in performing this act of 'Ibadah (worship). They must, however, be careful while having the bath not to remove any of their hair or skin.

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The second question of Fatwa no. 3592

Q 2: if a person in a state of ihram destroys a tree or some plants of the Haram with his car, will there be any liability imposed upon him for this?

A: If someone destroys a tree or a plant outside the boundaries of Al-Haram, there will be no liability imposed upon him, except for paying its value to its owner, if there was any. Likewise, if he destroys any of the trees or plants of the Haram that belong to someone, then he will be obliged to pay its value to its owner, but if it does not belong to anyone, he will not have to do anything; however, he should not do this deliberately, because the Prophet (peace be upon him) forbade it.

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The first question of Fatwa no. 9773

Q 1: Is it permissible for someone who has entered the actual state of Ihram (ritual state for Hajj and `Umrah) to change the garments of Ihram, whether during the time of Hajj or `Umrah (lesser pilgrimage)?

A: It is permissible for someone who has entered the actual state of Ihram to take off the garments of Ihram and wear other garments, regardless of whether they are performing Hajj or `Umrah.

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First question from Fatwa no. 9571

Q 1: wearing perfume after assuming Ihram (ritual state for Hajj and `Umrah). After arriving from Cairo, I started performing `Umrah, and while I was supplicating to Allah and adhering to the honorable Ka`bah in Al-Multazam (the area between the corner where the black stone exists and the door of the Ka`bah), my hands touched the perfumed oil of The honorable Ka`bah, and during this status of supplications and spirituality at the honorable Ka`bah, I smeared my body, hair and clothes with this perfumed oil at the Ka`bah. After that, I moved to perform the remaining rites, then headed for Zamzam where I drank and performed Wudu' (ablution) with heavy water as if like washing the hair and the body. Then I performed Sa`y (going between Safa and Marwah during Hajj) and shortened my hair. What is the retribution of this act? What is the ruling on wearing the oiled perfumed of Al-Moltazam which I touched by accident, then performed wudu' afterwards and it was nearly removed?

A: Touching the perfumed oil at the Al-Ka`bah by accident then smearing your body, hair and clothes with it is prohibited, therefore you should expiate for this, and the expiation is fasting for three days, feeding six needy people by giving half a Sa` (1 Sa` = 2.172 kg) for each, or slaughtering a Shah (sheep), unless you did not know of the legal ruling on this or you forgot, in this case there is nothing upon you.

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The first question of Fatwa no. 4509

Q 1: A man and his wife went to perform Hajj. The man intended to perform Tamattu` Hajj (combining Hajj and `Umrah with a break in between) while the woman did not perform Tamattu`. he had sexual intercourse with his wife while she was in the state of Ihram (ritual state for hajj and `Umrah). What is the ruling regarding this?

A: There is no sin if this man has intercourse with his wife in the break between Hajj and `Umrah, meaning, after finishing the rituals of the `Umrah and if he did not yet enter the state of Ihram for Hajj. As for the wife, if the husband has intercourse with her before she performs `Umrah, it will be nullified and she must offer a sacrificial animal. She also has to enter the state of Ihram from the same Miqat (sites for entering the ritual state for Hajj and `Umrah) where she began the state of Ihram for the first `Umrah. However, if they had intercourse after she performed Tawaf (circumambulation around the Ka`bah) and Sa`y (going between Safa and Marwah) and before shortening her hair, the `Umrah is valid but she has to feed six needy people, slaughter a sheep, or fast for three days.

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Fatwa no. 1610

Q: while a man was performing Hajj, he violated one of the prohibitions; he kissed his wife and ejaculated outside the vagina, with feelings of desire, after he had thrown the pebbles at Jamrat-ul-'Aqabah (the closest stone pillar to Makkah) and shaved his head, but before performing Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka'bah in Hajj). His wife was not performing Hajj. What is the ruling on this?

A: It is not permissible for a Muhrim (pilgrim in the ritual state for Hajj and/or 'Umrah) to do anything that spoils their Ihram (ritual state for Hajj and 'Umrah) or decreases the reward of their deeds. Kissing is Haram (prohibited) for a Muhrim until they have fully ended their Ihram, by throwing pebbles at Jamrat-ul-'Aqabah, shaving or cutting their hair, and performing Tawaf-ul-Ifadah and Sa'y (going between Safa and Marwah during Hajj). If they have yet to do any of these things, they are still subject to the rulings of Ihram, during which intimacy with spouse is prohibited. However, Hajj is not invalidated because of kissing one's wife and ejaculating after the first Tahlul (partial ending of the ritual state for Hajj or 'Umrah through shaving the head and throwing pebbles at Jamrat-ul-'Aqabah before performing Tawaf-ul-Ifadah). This man should ask for Allah's Forgiveness and not do anything like this again. He can make up for that by sacrificing a sheep that meets the conditions of Ud-hiyah (sacrificial animal offered by non-pilgrims) and distribute it among the poor of the Makkan sanctuary. He should hasten to do this as soon as possible.

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The second question of Fatwa no. 1720

Q 2: While I was at Mina one night while performing Hajj, I had a wet dream, but I could not

make Ghusl (ritual bath following major ritual impurity). Is there anything required of me?

A: if while performing Hajj or `Umrah (lesser pilgrimage) a person has a wet dream, their Hajj or `Umrah will not be invalidated on account of this. They do, however, have to make Ghusl after they wake up from sleep and see stains of spermatic fluid on their garments. They are not required to offer Fidyah (ransom) since they can not control the spermatic fluid released while having wet dreams.

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The third question of Fatwa no. 3114

Q 3: A man performed `Umrah (lesser pilgrimage) with his wife who was in a state of Ihram and unveiling her face. When she entered the Haram (the Sacred Mosque), a security officer insisted that she should cover her face or she would not be allowed in and she complied. Is there any liability upon her? Should she repeat the `Umrah, and what is the shaykh's opinion regarding a woman uncovering her face during Ihram?

A: A woman should uncover her face while performing the rituals of Hajj or `Umrah unless Ajanib (men who are not permanently unlawful for the woman to marry) pass in front of her or she was in a place that is full of them, and she feared they might see her face. In this case, she is entitled to lower her Khimar (head cover that goes down to the waist) over her face so that none of them can see it. This is based on the report from `Aishah (may Allah be pleased with her) who said,

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("Riders would pass by us when we accompanied the Messenger of Allah (peace be upon him) while we were in the state of Ihram. When they came by us, one of us would let down her outer garment from her head over her face, and when they had passed on, we would uncover our faces.") Related by Abu Dawud. The security officer might have ordered her to cover her face upon entering the Haram because of the presence of many Ajanib inside.

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The seventh question of Fatwa No. 3184

Q 7: is it permissible for the women to wear Burqu` (face veil) while in the state of ihram (ritual state for Hajj and `Umrah)? My wife wore it during the Hajj and when she returned from Hajj she was told that her Hajj is invalid because she wore the Burqu`. Is it permissible for the woman to apply perfume while in the state of Ihram? Is it permissible for the woman to take contraceptive pills to stop menstruation during Hajj? Is it permissible for her to hold the hand of a man who is not a Mahram (spouse or unmarriageable relative) of the people in their company for Hajj because of it being over-crowded and lest she gets lost? Is it permissible for her to assume Ihram while wearing her gold jewels?

A: A- It is not permissible for the woman to wear Burqu` while in the state of Ihram. This is according to the saying

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of the Prophet (peace be upon him): ﴾A woman in the state of Ihram should not cover her face, or wear gloves.﴿ Related by Al-Bukhari. If the woman did not know that wearing Burqu` in the state of Ihram is not allowed, her Hajj is valid.

B- It is not permissible for the pilgrim, whether a man or a woman, to apply perfume after assuming Ihram. This is based on the saying of the Prophet (peace be upon him): ﴾Do not wear any clothes that have been touched by saffron or yellow dye.﴿ Also, what was reported from `Aishah (may Allah be pleased with her): ﴾I perfumed the Messenger of Allah (peace be upon him) for his Ihram (ritual state for Hajj and 'Umrah), before he assumed it; and for his Tahallul (coming out of the sacred state of Ihram), before he performed Tawaf (circumambulation) around the House (Ka`bah).﴿ Agreed upon by Al-Bukhari and Muslim. The Prophet (peace be upon him) also said about the man who died in the state of Ihram: ﴾Do not perfume him.﴿ Agreed upon by Al-Bukhari and Muslim.

C- It is permissible for the woman to take contraceptive pills to avoid menstruation during Hajj.

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D- It is permissible for a woman to hold the garment or the cloak of a non-Mahram (spouse or unmarriageable relative) during Hajj if it is necessary for her to avoid the troubles of it being over-crowded.

E- It is permissible for the woman to wear a gold bracelet, rings or the like while in the state of Ihram and she should hide this from non-Mahrams (any one other than spouse or unmarriageable relative) to avoid being a source of temptation.

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The fifth question of Fatwa no. 4127

Q 5: I have read in a Fatwa (legal opinion) issued by you that a woman should cover her face and hands even if she performs Hajj or `Umrah. However, it is known that the Messenger (peace be upon him) said that a woman in Ihram (ritual state for Hajj and `Umrah) should not wear niqab (face veil) or gloves. How should she cover her face and hands in Ihram? May she wear the Niqab and gloves? It is also known that the place of Hajj is very crowded and it is difficult for women to separate themselves from men. Please clarify this matter.

A: The female Muhrim (pilgrim in the ritual state for Hajj and `Umrah) should not wear Niqab or gloves until

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she completes the first stage of Tahalul (removal of the ritual state for Hajj and `Umrah). She may let down her Khimar (veil covering to the waist) from her head over her face if she fears being seen by the Ajanib (men lawful for the woman to marry). Some women can be alone with their Mahram (spouse or unmarriageable relative) and separate themselves from the Ajanib. If they can not do this, she should continue letting down her Khimar over her face during this time and there will be no harm. She can cover her hands with anything other than gloves such as `Aba'ah (a loose outer garment).

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The first question of Fatwa no. 4151

Q 1: Is it permissible for women who are performing Hajj or 'Umrah (lesser pilgrimage) to uncover their faces while they are making Tawaf (circumambulation) around the Ka'bah in the presence of non-Mahrams (men other than woman's spouse or unmarriageable relatives)?

A: A woman's face is part of her 'Awrah (private parts of the body that must be covered in public) which is impermissible to be uncovered before all non-Mahrams, whether she is performing Tawaf or at other times and whether she is a Muhrim (pilgrim in the ritual state for Hajj and 'Umrah) or not. If a lady makes Tawaf with her face uncovered, she is considered sinful even though her Tawaf is valid. Regardless, women have to cover their faces with something other than Niqab (face veil) when they are in Ihram (ritual state for Hajj and 'Umrah).

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Fatwa no. 13264

Q: A woman performed `Umrah (lesser pilgrimage) three times. She used to wear Burqu` (a face veil) which she would sometimes cover with a transparent piece of cloth. She was ignorant of the ruling on wearing Burqu` during Hajj or `Umrah. She did the same while performing the `Umrah preceding Hajj. She also combed her hair on the eighth of Dul-Hijjah in Mina. What is the ruling on that, Your Grand Shaykh?

A: It is not permissible for a woman who is in the process of performing Hajj or `Umrah to wear Burqu`. However, she has to wear it in the presence of Ajanib (men lawful for the woman to marry). The Prophet's wives did this during the Farewell Hajj. Nothing is required of this woman as she is excused for being ignorant of the ruling on wearing Burqu` during Hajj or `Umrah. There is nothing wrong with her combing her hair provided that she does not wear perfume.

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rules of game and plants of the Sacred Zone

(Part No. 11; Page No. 196)

Fatwa no. 1692

Q: I bought a newborn antelope from the Jizan region to Makkah where I live. Now, it has grown up and we fear that it might hurt us. Is it permissible to take it from Makkah to Al-Ta'if or Jeddah to sell it there or to take it outside the Sacred Zone and slaughter it to benefit from its meat? Could you kindly advise?

A: If the reality is as you mentioned, you have the right to slaughter the antelope in Makkah or sell it there. You may take to Al-Ta'if, Jeddah, or other places outside the Sacred Zone. You may slaughter it or sell it outside the Sacred Zone according to the soundest view of scholars. The text only prohibits the Muhrim to hunt (pilgrim in the ritual state for Hajj and `Umrah) even if he is outside the Sacred Zone. Similarly, the text prohibits the game for those who are inside the Sacred Zone even if they are not Muhrim. The case in point is not from these. Therefore, the essential point here is that it is lawful to have and slaughter animals that are taken outside the Sacred Zone. You took it outside the Sacred Zone and you were not in the state of Ihram. Allah (Glorified be He) says: ﴾O you who believe! Allâh will certainly make a trial of you with something in (the matter of) the game that is well within the reach of your hands and your lances, that Allâh may test him who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment.﴿ ﴾O you who believe! Kill not the game while you are in a state of Ihrâm [for Hajj or 'Umrah (pilgrimage)]﴿ to His saying: ﴾Lawful to you is (the pursuit of) water-game and its use for food - for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game as long as you are in a state of Ihrâm (for Hajj or 'Umrah). And fear Allâh to Whom you shall be gathered back.﴿ It is authentically reported from the Prophet (peace be upon him) that he said: ﴾Verily, Allah prohibits Makkah and did not make it lawful to anyone before me, and is not lawful to anyone after me. It was made lawful for me for an hour in the daytime. Its fresh grass and trees should not be cut and its game should not be frightened...﴿

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(Related by Al-Bukhari and Muslim). It is also authentically reported from the Prophet (peace be upon him) that he said: ﴾Ibrahim (Abraham) made Makkah a sanctuary and I also call between the two mountains of Madinah a sanctuary whose trees must not be cut and its game must not be hunted.﴿ Related by Al-Bukhari and Muslim.

Thereupon, everything that a non-Muhrim hunts outside the Sacred Zone and then enters the Sacred Zone with is lawful. Similarly, if a Muhrim takes it from the owner through purchasing it, or by donation or inheritance, it will be lawful for the Muhrim as well as those who are in the Sacred Zone

to possess, slaughter, and eat whether or not they are inside or outside the Sacred Zone. By the same token, it is lawful for whoever enters into the state of Ihram while holding some game in his hand, home, or cage that was possessed by him before his Ihram, to slaughter, eat, or sell it. Only a Muhrim and those inside the Sacred Zone are forbidden from hunting or eating game that was hunted for them. If a Muhrim initiates hunting, the game will not be his and if he slaughters it, it will be a carcass. According to the sound Hadith:

(The Prophet (peace be upon him) saw a bird called "Al-Naghir" in the hand of Abu `Umayr Al-Ansary. Thereupon, he said: O Abu `Umayr, what did the bird do?) He did not command him to release the bird and that was in the Sanctuary of Madinah. Hisham ibn `Urwah said: The commander of the believers, `Abdullah ibn Al-Zubayr stayed in Makkah for nine years and saw birds in cages while the Companions of the Messenger (peace be upon him) used to come to Makkah and see them and they did not forbid that. Ibn Hazm narrated from Mujahid: There is no harm to bring the game into the Sacred Zone alive and then slaughter it. It is also narrated that Salih ibn Kaysan said: I saw some game displayed for sale in Makkah during the time of Ibn Al-Zubayr.

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The second question of Fatwa no. 1260

Q 2: is there anything special about the pigeons of Makkah and Madinah ?

A: There is nothing special about the pigeons of Makkah and Madinah, except that they must not be hunted or disturbed, as long as they are within the boundaries of the Haram (the Sanctuary), based on the general meaning of the Hadith that states: ("Allah made Makkah a sanctuary; it was not made lawful for anyone before me and it will not be made lawful for anyone after me. It was only made lawful for me (i.e. I was allowed to fight there) for an hour of a day. Its shrubs should not be uprooted, its trees cut down, or its game disturbed.") (Related by Al-Bukhari) He (peace be upon him) also said, ("Ibrahim (peace be upon him) made Makkah a sanctuary; and I made Madinah - the area between its two tracts of black stones - a sanctuary. None of its thorny trees should be cut down and none of its game should be hunted.") (Related by Muslim)

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The third question of Fatwa no. 9497

Q 3: I have a farm where trees are planted. Is it permissible for me to cut down these trees since they harm the growing of the cultivated crop? Is there any sin on me if I cut them down for this purpose? Enlighten me may Allah bless you!

A: If the reality is as you have mentioned, there is nothing wrong in removing

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these trees if it serves your interest to cut them down, unless they are planted in the precincts of Al-Haramayn Al-Sharifayn (the Two Sacred Mosques: the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah). In this case, you are not permitted to cut them down if someone else has planted them.

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Fatwa no. 11748

Q: When I was fifteen years old, I went with my family to Makkah to perform the obligatory duty of Hajj. After performing Tawaf (circumambulation around the Ka'bah), we went to Mina and then to 'Arafat. After supplicating to Allah, i got a stick and hit the branch of a tree. One of the brothers that were with me told me that this was Haram (prohibited). My question is: What should I do if that was Haram? Please advise me and may Allah reward you with the best!

A: 'Arafat is part of Al-Hil (all areas outside the Sacred Sanctuary of Makkah). Accordingly, there is no sin on you for what you did nor are you required to offer a Fidyah (ransom).

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The prescribed manner of Hajj and `Umrah

(Part No. 11; Page No. 202)

The first question of Fatwa No. 8426

Q 1: is it permissible for me to remove ihram (ritual state for Hajj and `Umrah) after performing `Umrah given that i have intended to perform Tamattu` Hajj (combining Hajj and `Umrah with a break in between)?

A: The person who is performing Tamattu` Hajj should remove Ihram after performing the rituals of `Umrah such as Tawaf (circumambulation around the Ka`bah), Sa`y (going between Safa and Marwah), shaving and cutting hair. After that they may wear ordinary clothes just as the Prophet (peace be upon him) told his Companions who had not driven Hady (sacrificial animal offered by pilgrims) during the Farewell Hajj. Then, they should assume the state of Ihram for Hajj on the eighth day.

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Fatwa no. 10888

Q: Allah (Exalted be He) has graced me with performing my obligatory Hajj this year along with my husband's parents even though my husband could not accompany us because of the circumstances of his work in the Kingdom of Saudi Arabia. Any way, I stayed in Makkah for one full month during which I performed `Umrah (lesser pilgrimage) and intended to perform tamattu` Hajj (combining Hajj and `Umrah with a break in between). The point is that we entered Ihram (ritual state for Hajj and `Umrah) on the seventh of Dhul-Hijjah then we headed directly to `Arafat where we stayed the seventh, eighth, and ninth of Dhul-Hijjah. Is this valid? What is the ruling if the answer is in the negative? Moreover, myself and my daughter got lost while we were walking from `Arafah to Muzdalifah. We went far away from our group

but Allah, all praise is due to Him Alone, facilitated the matter for me via the help of an Egyptian man and his wife whom I accompanied until we returned to Makkah to make Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah). They even took me to Jeddah where I could go to my husband's parents and my other child who was with them. Due to the circumstances mentioned above, I intended to combine Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) and Tawaf-ul-Wada`. The driver gave us a two hour time limit to finish Tawaf before we could return to Jeddah. The sister told me that it is permissible to perform Sa`y (going between Safa and Marwah) before Tawaf because Tawaf should be the last thing a pilgrim does before leaving Al-Bayt (the House: another name for the Ka`bah). I followed her advice and performed Sa`y and Tawaf quickly lest I should be late as they were waiting for me, and my daughter was with them. After I returned home I read that amongst the conditions of the validity of Sa`y is that it should be preceded with Tawaf.

Is it permissible to perform Sa`y before Tawaf-ul-Wada`? What is the ruling if what I have done is invalid? If it is obligatory on me to offer a sacrifice, can I ask someone in Makkah to do this on my behalf bearing in mind that it is impossible for me to go to Makkah now and may be until I return to Egypt?

A: First, it is prescribed for those who are in Makkah and intend to perform Hajj to enter Ihram on the eighth of Dhul-Hijjah, stay in Mina for the whole day, perform the Salahs (Prayers) of Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset), `Isha' (Night), and Fajr (Dawn) of the ninth of Dhul-Hijjah, then, go to `Arafah in the same morning after sunrise. However, if someone is unable to do so and goes directly to `Arafah, their Hajj is not affected. **Second,** Sa`y is prescribed to be performed after Tawaf. Nevertheless, if the lady performed Sa`y

before Tawaf intending to combine Tawaf-ul-Ifadah and Tawaf-ul-Wada` then traveled, this is sufficient for her and she does not have to offer any sacrifice.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 5618

Q 2: I hope you can mention to me the permissible things for the pilgrim after ending the state of Ihram for `Umrah in tamattu` Hajj (combining Hajj and `Umrah with a break in between).

A: Anyone who enters Ihram for Tamattu` Hajj then performs the rituals of `Umrah, namely Tawaf (circumambulation around the Ka`bah), Sa`y (going between Safa and Marwah) and shaving the head or cutting the hair short, can exit Ihram for his `Umrah and everything becomes permissible to him: cutting his hair, clipping his nails, wearing tailored and sewn garments, and wearing the Niqab or Khimar (veil covering to the waist) for women, using perfume, hunting, holding a marriage contract and having sexual intercourse or its overtures with one's wife.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 11; Page No. 205)

Fatwa no. 11973

Q: Two years ago, I performed Hajj with my mother. We went to `Arafah on the ninth of Dhul-Hijjah. We headed off at 2:00 pm on the eighth of Dhul-Hijjah. We sat with the multitudes of pilgrims on the ninth until sunset. Then we joined the pilgrims to Muzdalifah. We arrived there at 7:00 pm and remained until 2:00 am. Then we went to Jamrat (stone pillars at which pebbles are thrown during Hajj, Jamrat Al-`Aqabah being the closest to Makkah). Afterwards, we headed off to Makkah where we performed Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) and Sa`y (going between Safa and Marwah during Hajj). Then we went back to Mina at 5:30 am. A couple accompanied us and the husband was a guide for us as he had performed Hajj more than once. Please explain to me whether our Hajj was performed correctly. Someone told us that we were wrong to leave before morning. After we returned from Makkah, we stayed at Mina for the three Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) during which we threw pebbles (at the stone pillars during Hajj) at noon. Then we returned to Makkah again to make Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) which my mother could not perform because she was overtaken by menstruation. I kept her outisde Al-Haram (the Sacred Mosque in Makkah). My mother was terribly exhausted. Please inform us whether her Hajj is valid. If not, can I perform Hajj on her behalf since I have performed Hajj twice on my own behalf? If we are required to offer Fidyah (ransom), how can we do that? Do we have to offer it in Makkah or in our country?

A: It is an act of Sunnah (commendable act) to stay overnight at Mina on the eighth of Dhul-Hijjah. There is nothing wrong in not staying overnight at Mina on this day and heading for `Arafah after sunrise. It is also an act of Sunnah to stay at Muzdalifah until dawn and after you perform Fajr (Dawn) Prayer.

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However, there is nothing wrong if pilgrims, who are in the company of weak people, proceed from Muzdalifah at any time after midnight. If the reality is as you mentioned, there is nothing wrong with your Hajj nor with the Hajj of your mother.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16

All praise is due to Allah. Peace and blessings be upon our Prophet Muhammad, his family, and Companions. The Permanent Committee for Scholarly Research and Ifta' has read the request for Fatwa no.(1639), dated 1/11/391 A.H., sent by his Eminence, the head of the court of Makkah through his Eminence, the Minister of Justice to his Honor, the chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance. The request is referred by the General Secretariat of the Council of Senior Scholars no: (97/2) dated (18/01/1392) regarding the expansion of the passageway leading to the top of Al-Rahmah Mountain to solve the problem of crowdedness where pickpockets practice their evil. Therefore, this request for Fatwa is about removing the Musalla (a place for Prayer) from the passageway so as to expand the passageway.

After studying this request for Fatwa, the Committee's reply was the following:

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First, it is not authentically reported that the Prophet (peace be upon him) climbed Mount `Arafat, known as Al-Rahmah Mountain. Moreover, it was not the tradition of the Prophet (peace be upon him) to climb this mountain during Hajj or even to regard it as a site for Hajj rituals. In addition, he (peace be upon him) said: ﴾Take your (Hajj) rituals from me.﴿ Also, the rightly-guided Caliphs, all the Companions and those who followed them rightfully have not climbed this mountain during Hajj following the tradition of the Messenger of Allah (peace be upon him). However, it is authentically reported that he (peace be upon him) stood at the foot of that mountain, specifically at the large rocks, then said: ﴾I have stood here and all of `Arafat is a place for standing and avoid standing at Batn `Uranah.﴿ Therefore, many scholars have said that climbing this mountain during Hajj with the belief that it is one of the rituals of Hajj, is a Bid`ah (innovation in religion). Such scholars include Imam Al-Nawawy, Shaykhul-Islam Ibn Taymiyyah, and Shaykh Siddiq Khan. Hence, it should be known that this passageway should not be enlarged, because this involves the acceptance and facilitation of Bid`ah. The Prophet (peace be upon him) said: ﴾He who did any act for which there is no sanction from our behalf, that is to be rejected.﴿ It was not of the tradition of the Prophet (peace be upon him) to offer supererogatory Salah at

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Mount `Arafat. In fact, he (peace be upon him) offered Zhuhr (Noon) Prayer and `Asr (Afternoon) Prayer shortened and combined in the Masjid (mosque) of Namirah. He did not build a mosque on Al-Rahmah Mount for people to offer supererogatory or obligatory Salah on the day of `Arafat. He (peace be upon him) only performed Zhuhr and `Asr Prayers and then he devoted himself to recite Dhikr (Remembrance of Allah) such as Tasbih (glorification of Allah), Tahlil (Saying: "La ilaha illa Allah [There is no deity but Allah]"), Tahmid (Saying: "Alhamdu lillah [All praise is due to Allah]"), Takbir (Saying: "Allahu Akbar [Allah is the Greatest]"), Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) and supplicating submissively to Allah (Exalted be He) till sunrise.

Establishing a place for Salah at that mount so that the people who climb it may offer Salah therein is an act of Bid`ah introduced by ignorant people. Thus, the current Musalla has to be destroyed; not for expanding the passageway but for removing the Bid`ah and preventing evil people from deceiving new pilgrims who come to visit the Sacred Mosque. This Fatwa should put an end to the misguidance of those who lead the pilgrims to this mount or the Musalla exposing them to trouble and theft. Moreover, the place at that mount where people offer Salah does not have the same rulings as a Masjid (mosque). A unanimous opinion has been reached about this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

(Part No. 11; Page No. 209)

Fatwa no. 3019

Q: There are three adjoining roofless Masjids (mosques) on Al-Rahmah Mount at `Arafat. During the days preceding the ninth of Dhul Hijjah, the pilgrims visit these Masjids to touch the walls and mihrabs built in them. These mihrabs are completley crowded with men and women who sometimes put money and offer two Rak`ahs even if it is at a time when it is not permissible to offer supererogatory Salah. I hope that your Eminence will explain the ruling on these acts. May Allah reward you best!

A: First, the entire plain of `Arafat is an area where the rites of Hajj are performed. Pilgrims are ordered by Allah (Exalted be He) to stand on `Arafat on the ninth of Dhul Hijja corresponding to the night of `Eid-ul-Adha (the Festival of the Sacrifice). This area is not a place for residence and there is no need to build one or more Masjids on it or on its mount known as Al-Rahmah Mount to offer Salah. There is Masjid Namirah in the place where the Prophet (peace be upon him) offered Zuhr (noon) along with `Asr (afternoon) Prayers during the Farewell Hajj. Therefore, the pilgrims can offer Salah in this Masjid on the day when they stand on `Arafat. Whoever is able to offer Zhuhr and `Asr Prayers in it on that day, is encouraged to do so. Moreover, it was not known that the Salaf (righteous predecessors) built Masjids on Al-Rahmah Mount. Therefore, building one or more Masjids on it, offering two or more Rak`has in

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each Masjid and offering them at a time when it is not permissible to offer supererogatory Salah are Bid`ahs (rejected innovations in religion). **Second,** visiting these masjids and rubbing their walls and mihrabs for the purpose of seeking blessings is a reprehensible Bid`ah. The officials there should order to have these Masjids removed so as to block the means that lead to evil and avoid Fitnah (misguidance). The pilgrims then will not be able to find anything that will attract them to climb the mount, seek the blessings and offer Salah.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Standing at `Arafah

The first question of Fatwa no. 5724

I went for Hajj with a Hajj campaign and we stayed in Mina during the night before the ninth of Dhul-Hijjah, and then we left it to head towards `Arafah before Fajr (Dawn) Prayer. We prayed Fajr in `Arafah, because the people in charge of the campaign did this for fear of the crowds. Must we do any expiatory act?

A: You do not have to do anything, but it is better for the pilgrim to go

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from Mina to `Arafah after sunrise on the ninth day of Dhul-Hijjah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 7890

Q 3: some people say that if the Day of 'Arafah (9th of Dhul-Hijjah) coincides with Friday, as it is this year, anyone who performs Hajj that year will receive the reward of performing Hajj seven times. Is there any evidence for that from the Sunnah?

A: There is no authentic evidence for that. There are also some people who claim that it will be equal to performing Hajj seventy or seventy-two times, but there is no authentic evidence for that either.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 7894

Q 3: is it permissible for the pilgrim who performs Zhuhr (Noon) and `Asr (Afternoon) Prayers with the imam

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in `Arafat to offer Nafilah (supererogatory) prayers until the time of Maghrib (Sunset) Prayer is due?

A: The Messenger of Allah (peace be upon him) did not offer any Nafilah (supererogatory) prayer on the day of `Arafat after combining Zhuhr and `Asr prayers at the time of Zhuhr in `Arafat. If that was prescribed, the Prophet (peace be upon him) would have been the keenest on performing such Nafilah, and all goodness is to be found in following the Prophet (peace be upon him) and his Sunnah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Staying overnight in Muzdalifah

The first question of Fatwa no. 2300

Q 1: I performed Hajj with some families who hired my van for the Hajj journey. We left 'Arafah at 9:00 p.m. and reached Muzdalifah at 2:00 a.m. But they insisted on not staying the night in Muzdalifah because they had their families with them and the Shari'ah (Islamic law) permits them this. So we did not stay in Muzdalifah more than a quarter of an hour. What is the ruling on this?

A: If the reality is as you mentioned, that they had families with them and they were worried about their staying there throughout the night until dawn, there is no sin on you or on them for leaving, if you left Muzdalifah at 2 a.m.

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This is permissible, because you left after midnight; weak people and women are granted this Rukhsah (concession) out of mercy towards them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8184

Q: I performed the rituals of Hajj, but it happened that we were trapped in the buses while in Muzdalifah after performing `Isha' (Night) Prayer, so we could not make it to Muzdalifah because of the heavy traffic. We stayed outside Muzdalifah until the following morning which was the first day of `Eid, and we headed from there at the time of sunrise towards Mina, and as a result we did not spend the night before `Eid in Muzdalifah. I hope you give me your Fatwa regarding some questions: from where do the boundaries of Muzdalifah from the direction of `Arafah begin? Is our Hajj, according to what is said, valid? Are we obliged to pay Fidyah (ransom)? If it is incumbent upon us to pay Fidyah, could we delegate someone to slaughter a sacrificial animal on our behalf, and does this Fidyah count for us?

A: First, Muzdalifah begins westward from Muhassir Valley, and ends eastward along the beginning of the road of Ma'zamayn. This distance is estimated at seven thousand

seven hundred and eighty cubits and 4/7 of a cubit. **Second,** if the state was as you mentioned in your Hajj, then you are not obliged to slaughter a Hady (sacrificial animal offered by pilgrims) for not spending the night in Muzdalifah, because you had an excuse, and as such, your Hajj is valid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9411

Q: After the sunset of the day of `Arafah on 9 Dhul-Hijjah, 1404 A.H., my friend and I drove two cars, each of which was loaded with women and some men and boys. We moved from `Arafat to Al-Muzdalifah with other Hajij (pilgrims). After part of the night had elapsed and before midnight, we reached Al-Muzdalifah, but the authorities did not allow us to enter the borderlines of the open areas there, and security soldiers kept telling us: " Move it! Move ahead!", so that when we reached the middle of Al-Muzdalifah, we did not find any entrances to these open areas, as the entrances were closed with the cars of the pilgrims - there were few entrances - and the other sides were blocked by iron road-blocks through which the cars could not pass, it was also impermissible for us to stand in front of these blocks, for the police kept preventing us and our cars,

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then they made us get out of it (Al-Muzdalifah) before offering Maghrib (Sunset) and `Isha' (Night) Prayers, although we delayed them until it was almost midnight. After leaving Al-Muzdalifah, we unwillingly lost each other. My friend went to throw Jamrat (stone pillars at which pebbles are thrown during Hajj) Al-`Aqabah and perform Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj), for he was not able to return to Al-Muzdalifah as he did not know the way back. But I, following the traffic line, went to Mina, then Makkah and thereof, I headed for `Arafat, then I finally dismounted once again to Al-Muzdalifah, nearly at the end of night after tiresome and exhausting efforts. My question is: 1- should my friend and his companions expiate for not spending the night at Al-Muzdalifah or not? (Although it was out of his hands?) 2- Should I also expiate even though I kept wandering all night, and despite the great trouble that I suffered without properly spending the night as it should be spent, for it was only a little part of the night?

Please enlighten us, knowing that there were many available places that we could not reach due to road blocks, tents and other barriers.

A: If the case is as mentioned, none of you or your companions should expiate for not spending the night at Al-Muzdalifah, for you did your best to spend the night there, but you could not make it, Allah (may he be Exalted) says: ﴾Allâh burdens not a person beyond his scope.﴿ And:

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﴾Allâh does not want to place you in difficulty﴿ and He (Exalted be He) also says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ But throwing Jamrat Al-`Aqabah, offering Tawaf-ul-Ifadah, and Sa`y (going between Safa and Marwah during Hajj) before midnight, is not considered to be fulfilling the obligatory acts. Thus, whoever did this should repeat Tawaf, Sa`y and throwing the pebbles. However, there is no time limits for repeating Tawaf and Sa`y, but a person should hasten to offer them as soon as they know that they have to. As for throwing pebbles, people have to offer a Hady (sacrificial animal offered by pilgrims) for not doing it if they did not repeat it during the four

days of Mina; the Day of `Eid (Muslims Festival day) and the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). But if it was offered after midnight, this would suffice, and there will be no sin upon a person for this Insha`a Allah (If Allah wills). On the other hand, you will be rewarded Insha`a Allah (If Allah wills) for your effort and for the hardship that you faced.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Pilgrims on the Day of 'Eid

Fatwa no. 377

Q: is it permissible for pilgrims to delay throwing pebbles at Jamrat-ul-'Aqabah (the closest stone pillar to Makkah) to the second or the third of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) without an excuse? What is the ruling on someone who does so?

A: It is not permissible for a pilgrim to delay throwing pebbles at Jamrat-ul-'Aqabah to the second or the third of the Days of Tashriq without an excuse, because the Prophet (peace be upon him) threw the pebbles at it on the day of 'Eid-ul-Adha (the Festival of Sacrifice) and the Sahabah (Companions of the Prophet) followed him in doing so. They did not delay it until the Days of Tashriq without an excuse. The Prophet (peace be upon him) said, ("Learn your (Hajj) rituals from me.") Those who delay this until the Days of Tashriq without an excuse have contradicted the Sunnah and will be deprived of some of the reward for the rituals. They should ask Allah for forgiveness for what they did and exert themselves to perform the rituals in the prescribed manner in the future.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
\`Abdullah ibn Mani\`	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify

The fifth question of Fatwa no. 1734

Q 5: When some people shorten their hair after Hajj or

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`Umrah, they only shorten the back and the sides. When we advised them to shorten all the hair, they replied that this is not necessary? Now, we would like to know what is the proper way to fulfill this obligation?

A: It is obligatory to shorten or shave all the head after performing Hajj or `Umrah. What you have mentioned is not sufficient according to the soundest opinions of the scholars and it is not an act of the Prophet's Sunnah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6085

Q: There is a Hajji (pilgrim to Makkah) who stood on Mount 'Arafah, stayed at Muzdalifah and headed in the morning for Mina on the day of 'Eid-ul-Adha (the Festival of the Sacrifice). There he stoned Al-'Aqabah, had his hair shaved and took off Ihram while still in Mina. Later, he went to Makkah where he performed Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka'bah in Hajj). Is this permissible? In fact, someone told me that it is not permissible to have one's hair shaved and to take off Ihram in Mina except after performing Tawaf-ul-Ifadah.

A: It is permissible to shave the hair before or after performing Tawaf-ul-Ifadah. Moreover, the way you performed rites on the Day of Eid-ul-Adha, throwing pebbles, having your hair shaved and then performing Tawaf-ul-Ifadah, is the Sunnah (action following the example of the Prophet)

which was practiced by the Prophet (peace be upon him) in his Farewell Hajj.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa No. (13616)

Q: I, along with my father, performed `Umrah. Performing Sa`y (going between Safa and Marwah), we started from Al-Safa. We would count going from Al-Safa to Al-Marwah as half a round, i.e. we considered a complete round as going between Al-Safa and Al-Marwah to and fro beginning and ending with Al-Safa, which actually constitutes two rounds. Accordingly, the total rounds we made was fifteen rounds. Are we sinful for doing so, bearing in mind that we did not know the proper practice and that I later performed two `Umrahs carrying out Sa`y properly? Give us fatwa, may Allah reward you!

After finishing the rites of `Umrah, I clipped some of my hair equal to the length of only one or two fingertips. Afterwards, I wore my regular clothing. However, on returning home I was told that clipping only a small amount of hair is not sufficient, bearing in mind that I had not known it before. Am I liable to any penalty for doing so? If so, must I slaughter a sacrificial animal as a Fidyah (compensation) and may I slaughter it in Mina ?

A: First: Hopefully, you are pardoned for performing extra rounds of Sa`y out of ignorance, as you have an excuse. However, the first seven rounds only will be counted.

Second: It is obligatory to have the hair of one's entire head clipped during Hajj or `Umrah. Thus, your clipping only the hair in front of your head out of ignorance is not sufficient. However, we hope that Allah (Glorified and Exalted be He) pardons both you and us. Moreover, once you receive this Fatwa, you must take off your regular clothing and wear the loincloth with your head uncovered till you cut or clip the hair of your entire head with the intention of Tahalul (removal of the ritual state for Hajj and `Umrah). In addition, if you have had sexual intercourse with your wife during this period, you must slaughter a sacrificial animal in Makkah. However, it suffices to slaughter an Ud-hiyah (sacrificial animal offered by non-pilgrims) to be distributed among the poor of the Haram (Sacred Mosque). If you do not have the financial ability to do so, you will have to observe Sawm (fast) for ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

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The Greatest Hajj

The first question of Fatwa No. (6519)

Q 1: what is the meaning of the "Day of the Greatest Hajj" and the "Greatest Hajj"? Are they synonymous? Or, do they differ in meaning? Are they both in the Glorious Qur'an and authentic Sunnah (whatever is reported from the Prophet)?

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A: The "Day of the Greater Hajj" is the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals.) It is recorded by Abu Dawud on the authority of Ibn `Umar (may Allah be pleased with both of them): ﴾that the Messenger of Allah (peace be upon him) stood on the Day of Nahr in the Hajj that he performed and said: What is the day today? The people said: It is the Day of Nahr. Then he (peace be upon him) said: This is the day of Al-Hajj Al-Akbar (the Greatest Hajj).﴿ Moreover, Al-Bukhari recorded on the authority of Abu Hurayrah (may Allah be pleased with him) that he said: ﴾Abu Bakr, on the day of Nahr (i.e. slaughtering the animals for sacrifice), sent me in the company of others to make this announcement: "After this year, no pagan will be allowed to perform the Hajj, and none will be allowed to perform the Tawaf (circumambulation) of the Ka`bah undressed.﴿ The day of Nahr was called the Day of the Greatest Hajj because in the night preceding it there is standing in `Arafah, spending the night at Al-Mash`ar Al-Haram (Sacred Monument) and during daylight there are rites of Hajj such as stoning the pillars, having one's hair cut and Sa`y (going between Safa and Marwah). However, the Day of the Greatest Hajj denotes the time, whereas the Greatest Hajj denotes acts performed on that day. The Greatest Hajj is mentioned in the Qur'an in Allah's statement: ﴾And a declaration from Allâh and His Messenger to mankind on the greatest day (the 10th of Dhul-Hijjah - the 12th month of Islâmic calendar)﴿

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Tahalul (removal of the Ihram, i.e. ritual state for Hajj and `Umrah)

The second question of Fatwa No. (8833)

I want to invite my mother to visit me and perform Hajj, insha'a-Allah (if Allah wills). She will come from Egypt to stay with me in Al-Ta'if a short period before the time of Hajj. May she come wearing her ordinary clothing and when performing Hajj assume Ihram from our house in Al-Ta'if? Or, is it necessary that she wear Ihram while in Egypt and remain in a state of Ihram till the time of Hajj? What is the time for ending the state of the Ihram? Is complete Tahallul after performing Hajj, having performed Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj), Sa`y (going between Safa and Marwah) and having one's hair clipped in case one intends Ifrad Hajj (performing Hajj only)? Or, may she not perform Tahallul except after the three Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) and stoning the pillars? Should she perform `Umrah (lesser pilgrimage) in this case, only after the fourth day of Nahr (days when pilgrims slaughter their sacrificial animals)?

A: tahalul (discontiuing of the ceremonial state for Hajj) for both men and women is after stoning Al-`Aqabah and a man's having his hair shaved or cut, bearing in mind that a woman may only clip her hair. Thereafter, everything they were prohibited to do because of the state of Ihram will be lawful except for sexual intercourse. However, complete Tahalul takes place after finishing Tawaf-ul-Ifadah and Sa`y, in case Sa`y is obligatory. In such a case, everything, even sexual intercourse, they were prohibited to do because of the state of Ihram will be lawful.

However, Tahalul (dicontiuing of the ritual state for `Umrah) for both men and women should be after

finishing Tawaf (circumambulating the Ka`bah), Sa`y and and a man's having his hair shaved or cut, bearing in mind that a woman may only clip, and may not cut her hair. In such a case, everything they were prohibited to do because of the state of Ihram will be lawful. Furthermore, the ruling for one performing Qiran Hajj (combining Hajj and `Umrah simultaneously) applies to one performing Ifrad Hajj.

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Tawaf (circumambulation of the Ka`bah)

The second question of Fatwa No. (11816)

Q 2: Tawaf (circumambulating the Ka`bah) is of many types. What are these types? What is the ruling on each?

A: there are many types of tawaf of the Ka`bah including: Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj), also called Tawaful-Ziyarah (visit circumambulation). It takes place on the day of `Eid-ul-Adha (the Festival of the Sacrifice) or after it, after standing at `Arafat . It is one of the pillars of Hajj. Another type is Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah). It is to be performed by both those intending to perform Ifrad Hajj (performing Hajj only) and those intending to perform Qiran Hajj (combining Hajj and `Umrah simultaneously) once they arrive at the Ka`bah. This type of Tawaf is Wajib (obligatory) [based on a speculative text, according to the Hanafi School of Jurisprudence]

among other Wajibs of Hajj or Sunnah (a commendable act) based on difference of scholars opinion regarding its ruling. A third type is the Tawaf of `Umrah (lesser pilgrimage), which constitutes a pillar thereof without which `Umrah cannot be valid. A fourth type is Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), which is to be performed after finishing all Hajj rituals and on heading out of Makkah. This type of Tawaf is Wajib according to the soundest of two opinions of scholars on everyone performing Hajj except for menstruating women and women at post-partum period. Accordingly, if someone does not perform it, he will have to slaughter a sacrificial animal in place of which an Ud-hiyah (sacrificial animal offered on the days of `Eid-ul-Adha) may be sufficient. A fifth type is Tawaf in fulfillment of a vow to circumambulate the Ka`bah. Such a type of Tawaf is obligatory in order to fulfill one's vow. A sixth type is supererogatory Tawaf. However, any Tawaf of any type consists of seven rounds after which one performing Tawaf should offer a two-Rak`ah supererogatory Salah (Prayer) behind Maqam Ibrahim (Abraham's Station) if possible. However, if it is not possible, one may offer them elsewhere in the Masjid (Mosque).

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The first question of Fatwa No. (2232)

Q 1: should Takbir (saying: "Allahu Akbar [Allah is the Greatest]") by the Black stone be said upon ending Tawaf (circumambulation of the Ka`bah) as was said upon beginning it?

A: Tawaf of the Ka`bah is purely an act of worship. The basic principle regarding

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all acts of worship is that they are Tawqifiy (bound by a religious text and not amenable to personal opinion) matters. The Prophet (peace be upon him) is authentically reported to have said Takbir while performing Tawaf whenever he came across the Black Stone. Undoubtedly, one performing Tawaf comes across it at the end of the seventh round. Hence, it is a Sunnah (supererogatory act of worship following the example of the Prophet) for such a person to say Takbir then, as was a Sunnah for him to say it on every round once he comes across the Black Stone, following the example of the Prophet (peace be upon him). This is to be accompanied by touching and kissing the Stone when possible.

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Doing Ramal and Idtiba` during Tawaf

The fourth question of Fatwa no. 6744

Q 4: Does a pilgrim have to do idtiba` (uncovering the right shoulder) during Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah) or Tawaf-ul-ifadah (final obligatory circumambulation around the Ka`bah in Hajj)?

Does he also have to do Ramal (ritual rapid walk for men in the Arrival Circumambulation) in the first three rounds of Tawaf-ul-Qudum or Tawaf-ul-Ifadah? What if he is unable to do it because it is so crowded?

A: It is an act of Sunnah (commendable act) to do Idtiba` in all the rounds of Tawaf-ul-Qudum in particular. It is also an act of Sunnah to do Ramal in the first three rounds of

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Tawaf-ul-Qudum whether a person is performing Hajj or `Umrah (lesser pilgrimage). There is nothing wrong with being unable to do it because it is crowded.

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The fifth question of Fatwa no. 8820

Q 5: Concerning jogging between the two green markers during Sa'y (going between Safa and Marwah during Hajj) for women; based on my limited reading of the books of Fiqh (Islamic jurisprudence), the chapters on Hajj and 'Umrah, I have found nothing which indicates that women are prohibited from jogging. However, I once heard a scholar on the television saying that women should not jog during Sa'y, that it is only for men, and the reason is to protect women and prevent them from revealing their shape while jogging. However, he did not mention any evidence to support this claim. I said to myself that this may be his personal Ijtihad (juristic effort to infer expert legal rulings), but jogging is a Sunnah (supererogatory act of worship following the example of the Prophet) and it was initiated by Hajar (may Allah be pleased with her). Praise be to Allah, I understand about Ra'y (personal opinion) and - praise be to Allah - the Din (religion) is not based on Ra'y, as the Commander of the Believers, 'Aly (may Allah be pleased with him) said. Please advise us and may Allah bless you. I occasionally go to perform 'Umrah with my family; we would therefore like to know the correct ruling on this.

A: Ibn Al-Mundhir said that the scholars are unanimously agreed that women do not have to perform Ramal (ritual rapid walk for men)

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during Tawaf (circumambulation) around the Ka'bah or during Sa'y between Safa and Marwah. They also do not have to do Idtiba' (uncovering the right shoulder), because the purpose behind these two actions is to show strength, and women are not included in that because the basic principle regarding women is that they cover themselves, but ramal and Idtiba' would entail them having to reveal some of their bodies.

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The second question of Fatwa no. 13492

Q 2: when does the time for performing Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka'bah in Hajj) end?

A: The time for Tawaf-ul-Ifadah begins after midnight on the night preceding the Day of Sacrifice (10th of Dhul-Hijjah) for those who are weak and those who come under the same ruling as them, but there is no specified time for its end. It is preferable for pilgrims to perform it as soon as possible, but they have to be kind to themselves and choose the times when there is less crowding in the place of Tawaf (circumambulation around the Ka'bah) to reduce the chance of causing harm to themselves or others.

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kissing Al-Hajar Al-Aswad

The fifth question of Fatwa no. 5318

Q 5: It is narrated that `Umar kissed Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah) and said, " (I know that you are only a stone and that you can neither bring benefit nor cause harm. Had I not seen the Messenger of Allah (peace be upon him) kiss you, I would have not kissed you.") **Did Al-Hajar Al-Aswad descend from heaven? Or is it just a stone like any other stone? What is the significance of this stone being put in this place? Some people think that it is the Qiblah faced by the Muslims when they pray, Allah forbid!**

A: Al-Hajar Al-Aswad was singled out by Allah (Exalted be He), as He prescribed for us to kiss it and touch it, and He willed that it should be set in the corner of Al-Ka`bah which we face when we offer Salah (Prayer). He prescribed that the people who do Tawaf (circumambulation around the Ka`bah) should touch it and kiss it if they are able to, and if they cannot do that then they should point to it when they come in line with it, and say Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). According to a Hadith related by Al-Tirmidhy and others, it came down from Jannah (Paradise), but there is some weakness in the Sanad (chain of narrators) of this report.

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Fatwa no. 11654

Q: Is kissing Al-Ka`bah during the performance of the rites of Hajj or `Umrah Halal (lawful) or Haram (prohibited)? Please notify.

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A: It is permissible to kiss the Black Stone. This is because it has been authentically narrated that the Prophet (peace be upon him) kissed the Black Stone and did not kiss any other part of Al-Ka`bah.

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Second question from Fatwa no. 1775

Q 2: is it permissible for a woman to uncover her face in front of men when kissing the Black Stone?

A: Kissing the Back Stone during Tawaf (circumambulation around the Ka`bah) is one of the stressed Sunnan (supererogatory acts of worship following the example of the Prophet) of Tawaf. However this is to take place without overcrowding and pushing, otherwise this act should not be done, and it would suffice a person to wave to the Black Stone, especially for women, for they [i.e. their body is] `Awrah (must be covered in public), and as pushing is impermissible for men, then it is more so for women. Moreover it is impermissible for a woman to uncover her face when kissing the Black Stone even if there are no crowds, due to the existence of non-Mahram (not a spouse or marriageable person) men in this situation.

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interrupting the Tawaf

The seventh question of Fatwa no. 7306

Q 7: A person was performing Tawaf and before completing the fifth round, the Iqamah (call to start the Prayer) was called, and as such, he performed the congregational Salah and then began to complete his rounds of Tawaf. Should this person complete the rounds of Tawaf from the point where he stopped, or start all over again, beginning from Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah)?

A: The correct view in this case is that he does not cancel the fifth round; rather, he should complete it from where he stopped due to his Salah with the Imam.

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Fatwa no. 3970

Q: Last year, I performed Hajj. After finishing the rites of Hajj, I moved to the Haram (Sacred Mosque) to perform Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah), and I found the place very crowded. While I was completing the sixth round of tawaf, the Adhan (call to Prayer) of `Asr (afternoon) Prayer was called. Hoewver, I could not find any place in the area of Tawaf to perform Salah and thus, I preferred not to jostle against people. I came out of the house but only with great difficulty and ascended to the upper floor to complete the seventh round of Tawaf. I offered `Asr Prayer on this floor and drank some Zamzam water while completing the Tawaf. Are the Hajj and Tawaf I performed valid? Some people say that this Hajj is void, for it is impermissible to interrupt Tawaf with talking, eating, or drinking. I did these actions. Moreover, it is said that doing some rounds of Tawaf on the lower floor of the sacred Mosque and some rounds on the upper floor nullifies the Hajj. Please answer me, may Allah reward you best!

A: If the reality is as you have mentioned, both Hajj and Tawaf are valid. There is nothing wrong with doing the seventh round of Tawaf on the upper floor of the Masjid and separating it from the first six rounds. You can offer Salah, drink, and talk between the rounds of Tawaf.

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Fatwa no. 4329

Q: I performed Hajj last year, 1400 A.H. When I returned from Mina on the second of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) just after midday, I went to perform tawaf-ul-Wada' (circumambulation around the Ka'bah on leaving Makkah). We had walked from our tents, which were at the furthest part of Mina, to the Jamrat (stone pillars at which pebbles are thrown during Hajj) and then to the Ka'bah. When we arrived at Al-Haram (the Sacred Sanctuary of Makkah), we found a huge crowd of people circumambulating the Ka'bah who almost reached the corridors of the Masjid (mosque). It was midday and we were very tired from all the walking we did. My friend said to me, "Come, let us perform Tawaf (circumambulation around the Ka'bah) upstairs to avoid the crowds and the heat of the sun." We performed Tawaf and then returned to country. This year, when we came to perform Hajj, I asked about that some shaykhs at the Department of Scholarly Research, Ifta', Daw'ah, and Guidance in Mina. Some of them said that due to the crowds performing Tawaf downstairs, there was nothing wrong with our performing it upstairs. Others said that it was not permissible, because the second floor is higher than the Ka'bah. I hope that you will explain this point.

A: If the reality is as you mentioned, there is no blame on you and your Tawaf is valid.

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Tawaf from inside Hijr Isma`il

The first question of Fatwa no. 1775

Q 1: Is it permissible for a pilgrim, whether performing Hajj or `Umrah, to pass through Hijr Isma`il (short semi-circular wall adjacent to the Ka`bah and considered part of it) during Tawaf (circumambulation of the Ka`bah)?

A: It is not permissible for a pilgrim, either performing Hajj or `Umrah, to pass through Hijr Isma`il during Tawaf, even if it is supererogatory Tawaf. It will not discharge the obligation if they do; because Tawaf is to circumambulate the Ka`bah, while the Hijr is part of the Ka`bah. Allah (Exalted be He) says: ﴾And circumambulate the Ancient House (the Ka`bah at Makkah).﴿ This is also based on the Hadith related by Muslim and others on the authority of `Aishah (may Allah be pleased with her) that she said: ﴾I asked the Messenger of Allah (peace be upon him) about the Hijr. He (peace be upon him) said, 'It is a part of the House (the Ka`bah).'﴿ According to another wording, she said: "I vowed to offer Salah (Prayer) at the House.

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The Prophet (peace be upon him) said: ﴾Pray in the Hijr for it is part of the House.﴿

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The first question of Fatwa no. 9178

Q 1: I performed Hajj for the first time, and when I circumambulated the Ka`bah, most of the time I restricted myself during rounds of Tawaf to the Ka`bah itself, leaving the partition wall adjacent to the Ka`bah on its northern side. What is the ruling on my Hajj?

A: If the Tawaf that you are asking about was Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj), which is done after standing at `Arafah, your Tawaf will not be valid and subsequently the Hajj itself is invalid, unless you repeated this Tawaf. This is because Tawaf-ul-Ifadah is one of the pillars or essential parts of the Hajj. Therefore, you have to go back to Al-Masjid Al-Haram (the Sacred Mosque) and circumambulate the Ka`bah seven times, starting each round from Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah) and ending the seventh round at Al-Hajar Al-Aswad, and each round must go outside Hijr Isma`il (short semi-circular wall adjacent to the Ka`bah and considered part of it) from behind the wall. Thus, your Hajj will be acceptable. However, if

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the Tawaf in question was Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah), then you would have to offer a sacrificial animal to be slaughtered in Makkah and the meat should be given to the poor, in order to complete your Hajj, but you do not have to go back to the Ka`bah, and if you do go back it will not waive the obligation of offering a sacrificial animal. However, if the Tawaf is a Nafilah (supererogatory), you do not have to do anything.

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The second question of Fatwa no. 2832

Q 2: I received a message from a Syrian Muslim sister named Suhailah Al-Ja`un who lives in Halab, Syria in which she requests that I solve her problem. She did the rituals of Hajj except Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) due to a serious illness that caused her to be bedridden. When she recovered from her illness, she still could not do Tawaf-ul-Ifadah due to the spread of the false rumor of the appearance of the Awaited Mahdy (a righteous man named after the Prophet who will appear as a sign of the end of times and will rule according to the Islamic Law). As a result of the assault launched on Al-Masjid Al-Haram (the Sacred Mosque in Makkah), she had no choice but to travel back to her country to care for her young children. She has not yet made Tahalul (removal of the ritual state for Hajj).

I replied to her inquiry by publishing the answer in `Ukaz journal on Saturday, 19 Muharram, 1400 A.H. I promised to submit the inquiry to scholars in my country

hoping that they may find a solution to her problem.

The question that poses itself here is: Is it permissible for her to arrange for someone to perform Tawaf-ul-Ifadah on her behalf? Or does she have to go back to Al-Masjid Al-Haram (the Sacred Mosque in Makkah) and perform Tawaf herself?

A: tawaf-ul-Ifadah is an essential requirement for the validity of Hajj without which Tahalul (removal of the ritual state for Hajj and `Umrah) can not be made. Based on the circumstances mentioned in the question, the delay to perform Tawaf is excused. However, she has to travel to Makkah to perform this Tawaf; otherwise her Hajj will be considered invalid. It is not permissible also for her to arrange for someone to perform it on her behalf.

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Fatwa no. 8433

Q: What is the ruling on granting the reward of Tawaf (circumambulation around the Ka`bah) to someone else? This is the habit of some people when they see someone going for Tawaf, they ask them to perform seven rounds of Tawaf and grant them the reward. Is this permissible?

A: It is not permissible to appoint a person to perform Tawaf on someone else's behalf. Consequently, no person can perform Tawaf on behalf of

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another except if the former is performing Hajj or `Umrah on behalf of the latter. In this case, the Tawaf is performed by them on behalf of those whom they deputize as a part of the Hajj and `Umrah.

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taharah is a condition for the validity of tawaf

The first question of Fatwa no. 11200

Q 1: Last Ramadan, I performed Ghusl (ritual bath) to assume Ihram (ritual state for Hajj and 'Umrah) at the Miqat (site for entering the ritual state for Hajj and 'Umrah), but I forgot to perform Wudu' (ablution) after the Ghusl. I then performed Salah (Prayer) at the Miqat, Tawaf (circumambulation around the Ka'bah), and the Zhuhr (Noon) Prayer. When I was in the Haram (the Sacred Sanctuary of Makkah), I remembered that I had not performed Wudu'. I searched for a Mufty (Islamic scholar qualified to issue legal opinions), but I did not find one at that time. One of the soldiers there told me about a man who could give me a Fatwa (legal opinion issued by a qualified Muslim scholar). I went and asked him about the Salah and Tawaf that I performed with that Ghusl but without Wudu', and he told me that they were valid. Is this true?

And if Ghusl does not suffice instead of Wudu', what should I do about the Zhuhr Prayer and Tawaf, and is my 'Umrah valid?

A: The Fatwa that you mentioned is not correct; you are still in Ihram for 'Umrah; if you have not yet returned to repeat the Tawaf while you are Tahir (ritually pure), you have to do the following:

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Go to Makkah as soon as possible as you are still in Ihram, perform Tawaf and Sa'y (going between Safa and Marwah during Hajj), and then shave or cut your hair. In this way your 'Umrah will be completed, unless you have had sexual intercourse with your wife after the Tawaf and Sa'y you mentioned. In this case, your 'Umrah is not valid and you should perform it again as we mentioned, starting it from the same Miqat where you assumed Ihram previously. You also have to slaughter a sheep or goat in Makkah to be distributed among the poor. This is if you had sexual intercourse with your wife after the Tawaf and Sa'y you performed, thinking you were ritually pure. You should also make up for the Zhuhr Prayer, perform Tawbah (repentance to Allah) and Istighfar (seek forgiveness from Allah) for your laxity in not consulting the known scholars in Al-Masjid Al-Haram (the Sacred Mosque in Makkah).

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Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11339

I performed Hajj with six men and seven women, and we all entered Ihram (ritual state for Hajj and `Umrah) for `Umrah from Abyar `Aly. Upon reaching Al-Haram (the Sacred Mosque) and before entering, we were overtaken by the crowds so that we feared losing sight of the women. Before passing through the door of Al-Haram, I told my father that we have to perform Wudu' (ablution), because I did not perform it, and

neither did three of the women who were with me. However, my father reproached me and said that we could perform Wudu' inside, but I already knew that there were no places to perform Wudu' inside and I told him that. However, he continued reproaching me so I remained silent. After that we entered Al-Haram and I said to him, "Where is the place of Wudu?" He replied, 'Just do Tawaf (circumambulation around the Ka`bah).' I told him that it was impermissible to do tawaf without Wudu', but in vain. When I realized that there was no way that I could convince him and his company, I went outside Al-Haram and performed Wudu', then I came back and performed Tawaf, Sa`y (going between Safa and Marwah during Hajj), and then I cut my hair short and left Al-Haram, unlike the three other women who did Tawaf and Sa`y without Wudu' and ended the state of Ihram based on that. On the eighth day we entered Ihram and on the ninth day headed to `Arafah. By sunset of the day of `Arafah we took the buses and went to Muzdalifah where we arrived at approximately nine pm, and performed Maghrib (Sunset) and `Isha' (Night) prayers shortened and combined. However, my father and his company said that we should move from this place due to the foul odor they perceived. Therefore, we got on the buses and found ourselves on the highway where the return direction was closed. This made us go all the way back until we reached `Arafah about twelve o'clock. We returned through this road to Muzdalifah but the road was densely crowded with cars, and we were trapped there until sunrise and we arrived at Muzdalifah once again. However, we could not find a place to sit, because there were tents everywhere, and so we had to set up our own tent in Muzdalifah. We all went to throw the first Jamrah (stone pillars at which pebbles are thrown during Hajj) expect for the women who delegated others to do that on their behalf. The whole group spent the eleventh night at Muzdalifah as well as the twelfth night, except for me as I spent it in Mina

alone after feeling tired as a result of searching the whole night for a place where I could spend the night. After the first and second days of Tashriq (11th and 12th of Dhul-Hijjah) were over, and throwing Jamarat as well as performing Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj), I went with the three other women who made Tawaf without Wudu', and told them to enter Ihram from Al-Tan`im, make Tawaf, Sa`y and do Taqsir (taking a finger-tip length from each tuft of hair). At night we all did Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving

Makkah) and returned to our family. Please advise me regarding the validity of this Hajj. May Allah reward you the best. What should we do? Kindly give us you Fatwa.

A: First, you do not have to slaughter a sacrificial animal for not spending the night in Muzdalifah, because this happened against your will. **Second,** you are not required to offer a sacrificial animal for spending the night in Muzdalifah on the days of Mina if you did not find a place to stay in while you were there. **Third,** the three women who made Tawaf without Wudu' are not required to offer a sacrificial animal; rather, they have to repent to Allah (Glorified be He). Besides, their Hajj is valid and regarded as Qiran (combining Hajj and `Umrah simultaneously), because there was nothing wrong with their Tawaf for `Umrah before entering Ihram for Hajj. **Fourth,** your father has to repent to Allah (Glorified be He) for forbidding you and the three women from performing Wudu' before Tawaf.

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Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 13521

Q: One year, I performed `Umrah during Ramadan. I assumed Ihram (ritual state for Hajj and `Umrah) from the Miqat (sites for entering the ritual state for Hajj and `Umrah ) and then performed all the rituals of `Umrah. However, when I reached Al-Tan`im in Makkah I was in a state of minor impurity. Unfortunately, it was possible for me to perform Wudu (ablution) then. When I entered the Sacred Mosque, I performed congregational Salah. After Salah, I performed Tawaf (circumambulation around the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj) while in a state of minor impurity. After that I cut my hair and removed the state of Ihram. The question now is, what should I do, given that I am now far from the Sacred Mosque? What is the expiation required? I appreciate your advice. May Allah reward you best!

A: First, it is unlawful for you to offer Salah or Tawaf while you are in a state of impurity. Hence, it is obligatory for you to make up for the Salah you offered in a state of impurity, and to repent to Allah (Exalted be He) and seek His Forgiveness for what happened. **Second,** you have to return to Makkah in the state of Ihram, then perform Tawaf, and Sa`y for `Umrah, because your previous Tawaf in a state of impurity was invalid. After that you should cut or shave your hair.

If you had sexual intercourse after your previous `Umrah, it will be invalidated and you have to offer a sacrifice in Makkah and have it distributed among the poor people there along with repeating the `Umrah, as the first `Umrah was invalidated by sexual intercourse. After the first invalidated `Umrah, your Ihram for the second `Umrah should be from the same Miqat as the first `Umrah.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 11297

Q: I attained puberty when I was fourteen years old. Two years later, I performed Hajj. At that time, I did not know the difference between Madhy (pre-seminal fluid) and Maniy (spermatic fluid) even though I knew that it is obligatory to perform Ghusl (ritual bath) when Maniy is discharged and that it is sufficient to perform Istinja' (cleansing the private parts with water) and Wudu' when Madhy is emitted, then the person can pray. Sometimes, when I find Madhy, I perform Ghusl thinking that it is Maniy.

During Hajj and before Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj), I found some fluid on my underpants resulting from looking and having sexual thoughts. I was confused whether it was Maniy that requires Ghusl or Madhy in which state it will be sufficient for me to perform Istinja' and Wudu'. However, I said to myself if I was at home, I would have performed Ghusl to be on the safe side. However, perhaps it might be Madhy for I heard that it is emitted when sexual desire is stirred or when the person thinks of sex.

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Hence, I made Istinja' and Wudu' and performed Tawaf-ul-Ifadah. Later, I knew the difference between Madhy and Maniy.

What is the ruling on this Hajj? Taking into consideration that it is the obligatory Hajj and I have performed Hajj again but with the intention of performing supererogatory Hajj. i also performed Tawaf but not during the month of Hajj with the intention of making up for the Tawaf-ul-ifadah that i performed during which i was not in a state of Taharah (ritual purification). I also fed six needy people as an expiation of the emission of Maniy during Hajj. What should I do? What is the ruling on the Salah offered during this period for I was, thanks to Allah, offering them in full? What is the ruling on the three or four `Umrahs which I offered during this period?

May Allah protect you and grant you all success!

A: You do not have to make up for Hajj, `Umrah, or Salah because you do not know for sure if the fluid you discharged when you were doing these obligatory pillars, was Maniy or not. The validity and correctness of worship stand for the rule while the invalidity stands for the exception.

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The fourth question of Fatwa no. 11935

Q 4: When I was in Makkah performing Tawaf-ul-Wada' (circumambulation around the Ka'bah on leaving Makkah), after the fifth round of Tawaf, I felt a movement in my rear. The accursed Iblis (Satan) whispered to me that I broken wind, but I did not follow this whispering because I did not feel that anything had been emitted from my behind, although I have lost my sense of smell. I sought refuge with Allah from Iblis, put my trust in Allah and i continued performing Tawaf and the two Raka'hs (units of Prayer). Did I do anything wrong and if so, what should I do?

A: The basic rule is that: Taharah (ritual purification) remains; your doubting whether something has come out of you does not overrule Taharah; therefore, your Tawaf and the Salah (Prayer) you offered after it are valid.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13467

Q: I performed Hajj with a group of men and women. We performed Wudu' (ablution) in `Arafah then we moved to Muzdalifah (a place outside Makkah) and we do not know whether we slept there or not. Then, we went to throw the pebbles and perform Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) but we did not perform ablution upon entering the Sacred Mosque. We circumambulated without performing ablution but we were still pure from our first ablution and we do not know whether we slept and our ablution was nullified or not? The question is: what is the ruling on

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the circumambulation we performed without performing a new ablution even though we do not know whether we were pure or not? Could you kindly advise?

A: Your Tawaf is valid because the origin is the certainty of purity which can not be altered by mere doubt as long as you are not sure that you have nullified your first ablution by falling into a deep sleep or something else because of what has been related in the Two Sahih (authentic) Books of Hadith (Al-Bukhari and Muslim) on the authority of `Abdullah ibn Zayd ibn `Asim Al-Maziny (may Allah be pleased with him) that he complained to the Prophet (peace be upon him) that a person imagines to have passed wind during the Salah (prayer). Thereupon, he (the Prophet) said: ﴾He should not leave his Salah unless he hears (the) sound (of breaking wind) or smells something (of it).﴿ It is related in Sahih Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾If any one of you feels something in his abdomen and is doubtful whether or not anything has passed from him, he should not leave the mosque unless he hears a sound or smells something.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'!

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Tawaf of a menstruating woman

The first question of Fatwa no. 11855

Q 1: is it permissible for a menstruating woman to perform Tawaf (circumambulation around the Ka'bah)? I do not want to just hear the answer, because I already know it, but I would like to know the evidence on this. May Allah guide you to what pleases Him.

A: Tawaf around the Ka'bah is the same as Salah (Prayer), so it has the same conditions. The only difference between them is the permissibility of talking during Tawaf. Therefore, Taharah (ritual purification) is a condition for the validity of Tawaf. Accordingly, a menstruating woman cannot perform Tawaf until she becomes Tahir (pure – i.e., her period ends) and she takes Ghusl (ritual bath). It was authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that 'Aishah (may Allah be pleased with her) said, ("We set out with the Prophet (peace be upon him) with the sole intention of performing Hajj, but when we reached Sarif (a place six miles from Makkah) I got my menses. The Prophet (peace be upon him) came to me while I was weeping. He said, 'Why are you weeping?' I said, 'I wish, by Allah, that I had not performed Hajj this year.' He asked, 'May be that you got your menses?' I said, 'Yes.' He said, 'This is a thing which Allah has ordained for the daughters of Adam. So, do what the pilgrims but do not perform Tawaf (circumambulation around the Ka'bah) around the House (Ka'bah) until you are Tahir (ritually pure).'") In another narration by Muslim,

("Do what the pilgrims do, but do not perform Tawaf around the Ka'bah, until you take Ghusl.")

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9894

Q: Before traveling to Hajj this year with my wife, I took her to a doctor so he could prescribe some medication to delay her monthly period until after she performs Hajj; and he did prescribe some tablets for this purpose. After she had taken the tablets according to the prescription, on the seventh and eighth of Dhul-Hijjah, she was exhausted due to staying up late, and she noticed some traces of light blood. So, she immediately washed herself of it and took Ghusl (ritual bath), and performed Salah (Prayer). As she did not see any more traces of blood, she performed the other rituals of Hajj, including standing on 'Arafat, throwing pebbles at the Jamrat (stone pillars at which pebbles are thrown during Hajj), slaughtering, and cutting her hair, while she was completely Tahir (ritually pure). We performed Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka'bah in Hajj) on the first of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) as my wife was performing Qiran Hajj (combining Hajj and 'Umrah simultaneously). She performed the Tawaf and Sa'y (going between Safa and Marwah during Hajj) when she reached Makkah. While performing Tawaf-ul-Ifadah, she felt some pains and cramps.

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After completing the seven rounds of Tawaf, she went down to Zamzam to check what was happening, and she found a few traces of light blood. She left the Haram (the Sacred Mosque in Makkah) immediately, as it was almost time for the 'Isha' (Night) Prayer. Later she went to a doctor, who prescribed some tablets for her and told her that the bleeding would stop if she took the treatment and rested. She took the tablets and injections that same day and the following morning, she did not see any traces of blood. She waited until noon to be sure it had stopped, and there were still no traces. So, she performed Ghusl and washed herself. What also confirmed her confidence that the blood had stopped, was that she saw a white discharge while she was performing Ghusl.

She therefore went to the Haram to repeat the Tawaf-ul-Ifadah, as she doubted the validity of the first Tawaf. Before starting the Tawaf, she put some cotton inside her vagina, as an extra precaution, to make sure that no blood is discharged; even if it happens, then no blood will flow outside, so she started to perform Tawaf after the Maghrib (Sunset) Prayer. After safely finishing the seven rounds of Tawaf, she went down to Zamzam to confirm that no blood was discharged, and she found the piece of cotton completely clean from the outside and there was nothing on it. After this, we set off to the airport to return home. At around 3:00 a.m. the next day, my wife went to the bathroom and when she removed the cotton, it was clean from the outside but there were some traces of blood inside.

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As we could not stay any longer than that in Makkah, due to our traveling and work circumstances, we left. From that day to this, we are still preserving the Ihram (ritual state for Hajj and 'Umrah) of my wife, as she has not performed major Tahalul (final

removal of the ritual state for Hajj and 'Umrah). We have not had sexual intercourse or any conjugal intimacy until we ask Your Eminence about this matter, and we would like to know your opinions on the following:

a. Was the first Tawaf-ul-Ifadah performed valid or not? If not, is there anything that my wife has to do for that?

b. Considering that the first Tawaf was invalid, was the second Tawaf she performed valid or not?

c. Does she have to go to perform Tawaf-ul-Ifadah again or what else can she do?

A: a. The first Tawaf-ul-Ifadah performed was valid, if the traces of light blood that began to be discharged was not menstrual blood; or if it was, it did not come out until after finishing the seven rounds of Tawaf. If that was not the case, that Tawaf is considered invalid.

b. If the situation of the second Tawaf is as you mentioned, it was valid. Even if the first Tawaf was considered to be invalid, the second Tawaf suffices for the Tawaf-ul-Ifadah.

c. Based on the above, she does not have to go to perform Tawaf-ul-Ifadah again, and she can perform major Tahalul.

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Sixth question from Fatwa no. 1216

Q 6: a person performed all the rituals of Hajj except Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) and died. Is it permissible for someone else to perform Tawaf on his behalf or not?

A: Tawaf-ul-Ifadah can not be done by another person on behalf of the person who performed all the rituals of Hajj except this Tawaf and died. Ibn `Abbas (may Allah be pleased with both them) narrated: (While a man was standing with the Prophet (peace be upon him), he fell off his camel which broke his neck and he died. The Prophet (peace be upon him) said: Wash him with water and Sidr (lote tree/ lotus jujube); shroud him in his garments; do not apply perfume to his shroud; and do not cover his head. He shall be resurrected on the Day of Judgment pronouncing Talbiyah.) Related by Al-Bukhari, Muslim and the Hadith Compilers (Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah). The Prophet (peace be upon him) did not order or appoint someone to do Tawaf on behalf of the dead person. Rather, he said that this man would be resurrected on the Day of Judgment pronouncing Talbiyah because he remained in the state of Ihram.

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 2283

Q: I performed Hajj this year along with my wife. My wife bled after the day of `Arafat. This was not menstrual blood for my wife was pregnant. The bleeding did not stop; tather, it increased every day. However, a medical check showed that this was a miscarriage. Later, on the fifteenth of Dhul-Hijjah my wife had a miscarriage. The foregoing was a result of my wife being very tired during the journey as we traveled by car from Bishah to Makkah. One part of the road is very bad with no asphalt. To be more specific, after the operation my wife was very weak and exhausted because of the continuous bleeding she had before the operation. We also had to return home because I had to resume my work. Thus, we went back to Bishah on the Friday corresponding to the seventeenth of Dhul-Hijjah. of course my wife could not perform Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) due to the continuous bleeding and because we did not know when it would stop.

Is it obligatory on my wife to only make up for Tawaf-ul-Ifadah whenever she is able to so that her Hajj is complete or is it that her entire Hajj is invalid and so it is obligatory on her to remake it?

A: Your wife has to go back to the Sacred Mosque in Makkah and perform Tawaf-ul-Ifadah. She also has to perform Sa`y if she intended Tamattu` Hajj (combining Hajj and `Umrah with a break in between) or intended any other form of Hajj but did not perform Sa`y with Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah). Doing so will complete your wife's Hajj. Moreover, it is obligatory on her to offer a sacrifice if you had sexual intercourse with her after throwing Jamrat Al-'Aqabah (the closest stone pillar to Makkah, also known as the Large Jamrah). The sacrifice should be slaughtered in Makkah whenever this is possible. However, she should hasten to do so and distribute the meat amongst the poor people of Makkah.

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Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Delaying the performance of Tawaf

Fatwa no. 4368

Q: I performed Hajj with my wife last year. On the way to Makkah she was overtaken by menstruation and could not, therefore, perform Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah) or sa`y (going between safa and Marwah during Hajj). This was on the eighth of Dhul-Hijjah. She stood at `Arafah while she still had her period. I performed the ritual of throwing pebbles (at the stone pillars during Hajj) on her behalf. Her period continued until we left Makkah in the company of the pilgrims who came with us. We could not stay in Makkah until she could perform Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) and Sa`y. Three months later, we managed to visit Al-Bayt Al-Haram (the Sacred House in Makkah) again. This time she made Tawaf and Sa`y. Is her Hajj considered valid? I would like to add that in the period between Hajj and the second visit, she made Tahalul (removal of the ritual state for Hajj and `Umrah). This matter annoys me much as some people say that Tawaf-ul-Ifadah can be made only before one lunar year has elapsed, while others say that it can be performed at any time during one's lifetime. Does this mean that the pilgrim has to be in a state of Ihram (ritual state for Hajj and `Umrah) for this whole period?

A: If the reality is as you have mentioned, her Hajj is valid. However, if

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you had sexual intercourse with her before the last time she performed Tawaf and Sa`y, she has to offer a sheep to be sacrificed in Makkah and distributed among the poor.

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Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Missing one round of Tawaf

The eighth question of Fatwa no. 7632

Q 8: if a pilgrim forgets to perform one of the rounds of Tawaf-ul-ifadah (final obligatory circumambulation around the Ka'bah in Hajj) and does not realize it until leaving Al-Masjid Al-Haram (the Sacred Mosque in Makkah), what is the ruling on this? What should they do if they realize it after the minor Tahalul (partial ending of the state of Ihram through shaving the head and throwing pebbles at Jamrat-ul-'Aqabah before performing Tawaf-ul-Ifadah), as this Tawaf is one of the two acts that achieve minor Tahalul?

A: If a pilgrim performs Tawaf-ul-Ifadah and forgets one of the rounds of Tawaf, and the period between the Tawaf and remembering is long, they should perform the whole Tawaf again. However, if the period is not long, they can make up for it by performing the round that they forgot.

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Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5189

Q: i performed ifrad Hajj (performing Hajj only) this year. After staying on the plain of `Arafah, I suffered a heat stroke on the 10th of Dhul-Hijjah, 1402 A.H., and entered the hospital for treatment. I missed Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj). On the 16th of Dhul-Hijjah, 1402 A.H., I performed this Tawaf, is this sufficient for me or should I offer Hady (sacrificial animal offered by pilgrims)?

A: There is no sin on you for delaying Tawaf-ul-Ifadah until the date mentioned in the question.

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Tawaf-ul-Ifadah is sufficient instead of Tawaf-ul-Wada`

The sixth question of Fatwa no. 3592

Q6: a pilgrim performed all the pillars and obligations of Hajj except for Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) and Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah). He only performed Tawaf-ul-Ifadah on the last day of Hajj; that is in the twelfth day of Dhul-Hajjah, saying that it is sufficient for him even though he is not from the people of Makkah. He is from another city in the Kingdom of Saudi Arabia.

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What is the ruling on him?

A: If the reality is as mentioned and he traveled from Makkah after performing Tawaf Al-Ifadah, it will be sufficient for him instead of both Tawaf Al-Ifadah and Tawaf Al-Wada` if he had thrown Al-Jamrat (stone pillars at which pebbles are thrown during Hajj).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 8490

Q: We are three friends who performed Hajj together while well aware of its pillars and obligations. After throwing the Jamrat Al-`Aqabah (the first set of pebbles on the day of `Eid-ul-Adha) and shaving our heads, we did not perform Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) depending on the information cited in a booklet by the chairman of Makkah Endowment where permission is given to those who perform Hajj to delay the circumambulation to the last day of throwing the pebbles where a person can do one Tawaf for both Tawaf-ul-Ifadah and Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah), thus we did so. After return, rumors began to spread that our Hajj is invalid, for we neglected Tawaf-ul-Ifadah where we combined between it and Tawaf-ul-Wada` at the end of Hajj. I hope you explain the ruling on our Hajj? What should we do, if we delayed Tawaf-ul-Ifadah? what is the ruling and exact time of Tawaf-ul-Ifadah? what is the ruling on those who combined it with

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Tawaf-ul-Wada`?

A: If the reality is as you mentioned that you delay Tawaf-ul-Ifadah to the time before leaving Makkah and you performed Tawaf-ul-Ifadah without Tawaf-ul-Wada`, there is nothing due on you. Tawaf-ul-Ifadah is one of the pillars of Hajj without which, Hajj is not valid. Its time is vast but it is better to hasten to perform it on the Day of `Eid (feast) when it is possible to do so.

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does offering a sacrifice make up for missing Tawaf-ul-Ifadah?

Fatwa no. 7193

Q: I performed Hajj with my father and family last year, 1403 A.H. - praise be to Allah - however my father was not able to perform Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka'bah in Hajj) as he could not walk. I asked in the Haram (the Sacred Mosque in Makkah) and was told that I should offer a sacrificial animal. However, due to my circumstances, I did not offer a sacrifice at the time. I left Makkah and I still have not offered this sacrifice that was obligatory on my father until now. Please advise me and may Allah reward you with the best!

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A: If the Tawaf that your father missed was Tawaf-ul-Ifadah (the Tawaf of Hajj), which is one of the Pillars of Hajj that the pilgrim should perform after leaving Muzdalifah, a sacrifice will not suffice for this. Your father must go back to Makkah to perform this Tawaf (circumambulation around the Ka'bah), whether he does it walking or carried. He will also have to offer a sacrificial animal if he has sexual intercourse with his wife after the Hajj. This sacrifice should be slaughtered in Makkah and distributed among the people there. If it was the Tawaf-ul-Wada' (circumambulation around the Ka'bah on leaving Makkah) that he did not perform, which is performed after finishing all the rites of Hajj, before leaving Makkah, he should offer a sacrificial animal. It has to be slaughtered in Makkah and given to the poor people there.

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Sa`y

Fatwa no. 13252

Q: I performed Tamattu` Hajj (combining Hajj and `Umrah with a break in between). After I performed `Umrah (lesser pilgrimage), I took off the clothes of Ihram. On the eighth of Dhul-Hijjah, I entered the state of Ihram (ritual state for Hajj and `Umrah) and did all the rituals of Hajj except for sa`y which I unintentionally forgot to do. What is required of me?

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Please tell me whether my Hajj is valid or not. May Allah grant you a good reward!

A: You have to return to Makkah to perform Sa`y because a pilgrim who intends to perform Tamattu` Hajj is required to perform Sa`y twice, one for `Umrah and another for Hajj.

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The sixth question of Fatwa no. 2757

Q 6: ramal (Brisk walk for men in the Arrival Circumambulation) should be done when going to Al-Marwah, should it also be done when returning to Al-Safa?

A: Yes, Ramal should be done when going from Al-Marwah to Al-Safa, as it is done when going from Al-Safa to Al-Marwah. An authentic Hadith indicates that the Prophet (peace be upon) did this.

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The fourth question of Fatwa no. 9121

Q 4: What is the proper matter of pronouncing Takbir (saying: "Allahu Akbar [Allah is the Greatest]") on the mountains of Al-Safa and Al-Marwah? We say Takbir as in Salah (Prayer), namely uttering Allahu Akbar three times.

A: A Muslim should climb Al-Safa if it is possible, or beside it and recite Allah's statement: ﴾Verily, As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh.﴿ and should say: "We begin with what Allah began ." It is preferable to face toward the Qiblah (direction faced for Prayer towards the Ka`bah) and say Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") and Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). After that one should say, 'There is no god but Allah, Allah is the Greatest. There is no god but Allah Alone, with no partner or associate; His is the Dominion, all praise is due to Him, and He is Able to do all things. There is no god but Allah Alone; he fulfilled His promise, granted victory to His slave, and defeated the confederates alone).' Then he should raise his hands and make Du`a' (supplication), and repeat this three times. The same is to be done on Al-Marwah, except for reciting the Ayah (Qur'anic verse), as he should not repeat it; it is to be recited in the first round only.

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Fatwa no. 11707

Q: I performed the Islamic obligation of Hajj about three years ago

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when my family used to live in the Kingdom of Saudi Arabia. i made a mistake while performing Sa`y (going between Safa and Marwah during Hajj). I started with Marwah and ended with Safa though I had to do the opposite. I did not repeat Sa`y again as the people with me did. When I asked someone about the ruling, he said I had to do one more round to complete the seven rounds of Sa`y. I did as he said. What is the ruling on my Hajj? I would like to add that I was about fourteen years old at the time.

A: If the reality is as you mentioned, your Sa`y will be considered as valid because the first round you made starting from Marwah and ending with Safa is disregarded. You are relieved of the obligation of Hajj if upon performing it you had reached the age of puberty; otherwise it will be considered Nafilah (supererogatory) and you still have to perform it whenever you are able to. The age of puberty is known by reaching fifteen years or by the release of spermatic fluid with desire or having pubic hair.

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Fatwa no. 5983

Q: I performed Hajj on behalf of my mother in the year 1402 A.H. I was sick at the time of Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj). When I was descending the stairs of Al-Haram (the Sacred Mosque), I scratched my foot and I experienced a very small amount of bleeding. I completed my Tawaf (circumambulation) and headed to Al-Mas`a (the place where pilgrims walk between the two hills of Safa and Marwah). I finished six rounds and, being ill, with just a very small distance before I could finish the seventh; I vomited near the door, then I completed my Sa`y. Please provide me with your beneficial answer regarding the validity of my Hajj. Is it obligatory on me to do any Fidyah (ransom) for this or not? May Allah reward you with the best.

A: If the matter is exactly as you have mentioned in the question, you do not have to make any Fidyah as your Tawaf is valid. Likewise, there is no blame on you for vomiting during the last round of Sa`y between Al-Safa and Al-Marwa because your Sa`y is valid In sha'a-Allah (if Allah wills).

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Fatwa no. 10109

Q: I am an eighty year old man. I performed Hajj last year and offered Tawaf (circumambulation around the Ka`bah), but I could not offer Sa`y (going between Safa and Marwah during Hajj) on foot, but rather performed Sa`y in a wheel chair.

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I also delegated someone to throw Jamarat (stone pillars at which pebbles are thrown during Hajj) on my behalf, as I did not have the ability to go into the crowds and do this. I heard a knowledge seeker that came to us in Mina saying: "those who do not throw the pebbles themselves, why do they bother themselves performing Hajj?" Is my Hajj complete or should I expiate for this deed? Knowing that I had previously performed obligatory Hajj. I hope your Eminence will provide me with the right opinion in this regard.

A: If you are unable to offer Sa`y on foot, and you find it difficult, it is permissible for you to ride a wheel chair and it is also permissible for you to delegate someone to throw the pebbles on your behalf.

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Separating between Tawaf and Sa`y with a long duration

The first and second questions of Fatwa no. 2445

Q 1: What is the ruling if someone performs Tawaf-ul-ifadah (final obligatory circumambulation around the Ka`bah in Hajj) but delays Sa`y (going between Safa and Marwah during Hajj) until the sunset on the last day of Tashriq (13th of Dhul-Hijjah) or after the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah)?

A: If you perform Sa`y on the last day of Tashriq or following the Days of Tashriq, your Sa`y will be valid and there is no harm if you delay performing it since the conditions of its validity

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do not require that it be performed right after Tawaf (circumambulation around the Ka`bah). However, it is preferable to perform it after Tawaf, following the example of the Prophet (peace be upon him).

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Q 2: is it obligatory that a person shaves or shortens his hair for Al-Tahalul Al-Akbar (major removal of the ritual state for Hajj and `Umrah after performing the final obligatory circumambulation around the Ka`bah in Hajj) after doing so for Al-Tahalul Al-Asghar (minor removal of the ritual state for Hajj and `Umrah before performing the final obligatory circumambulation around the Ka`bah in Hajj) meaning, after finishing the throwing of the Jamrat (stone pillars at which pebbles are thrown during Hajj)?

A: It is neither obligatory nor preferable to shave or shorten the hair after doing so for Al-Tahalul Al-Asghar, meaning, finishing the throwing of Jamarat. This is because this is one of the rituals of Hajj. It is a sort of `Ibadah (worship) which is based on Tawqif (a religious text and not personal opinion) and there is no authentic narration from the Prophet (peace be upon him) to the effect that he shaved or shortened his hair after Al-Tahalul Al-Akbar. Rather, he (peace be upon him) did so only for Al-Tahalul Al-Asghar. Moreover, it is authentically reported that the Prophet (peace be upon him) said: (Take your (Hajj) rituals from me.)

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Seventh question of Fatwa no. 6044

Q 7: is it permissible to perform Tawaf (circumambulation around the Ka`bah) and then, two or more hours later, to perform Sa`y (going between Safa and Marwah during Hajj)?

A: It is Sunnah (a commendable act) to connect Sa`y with Tawaf as much as possible.

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Moreover, if someone makes a long delay for Sa`y but then performs it later; their Sa`y is still valid.

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Ruling on performing Sa`y in a state of impurity

Second question of Fatwa no. 11972

Q 2: I performed Hajj on behalf of my maternal uncle in the year 1408 A. H. My Wudu' (ablution) was violated while I was performing Sa`y (going) between Al-Safa and Al-Marwa. I could not perform Wudu' again as I was grasping my mother with one hand and my maternal aunt with the other lest they be lost while they did not know the place well. The same thing also happened to me during Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah). could you please tell me what is the ruling on making Tawaf and Sa`y without having Wudu'? I hope you could answer me quickly in case that it is obligatory on me to make up the Hajj, observe a certain Sawm (Fast), or offer a sacrifice. Please guide me to the correct thing that I should do in this regard. May Allah reward you with the best.

A: Your Sa`y between Al-Safa and Al-Marwa is valid even though you were not in a state of Taharah (ritual purification) because Taharah is not a condition of validity for Sa`y. However, the Tawaf-ul-Wada` that you did is not valid because Taharah is a condition of validity for Tawaf. Thus, it is obligatory on you to remake this Tawaf if you are still in

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Makkah. However, if you returned home, it is obligatory on you to offer a sacrifice that should be slaughtered in Makkah and distributed amongst the poor people there.

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spending the night in Mina

Fatwa no. 10884

Q: While we were in Mina the sign bearing the phrase "End of Mina" was a matter of debate. We ask you and the scholars of Makkah to issue a Fatwa (legal opinion issued by a qualified Muslim scholar) on this matter. When the end of Mina was defined, the number of the pilgrims did not exceed one thousand persons. But now, the number reaches two million pilgrims or more. It is difficult for all the pilgrims to stay within these small and narrow boundaries of Mina. Accordingly, we hope that before the coming season of Hajj you can issue a Fatwa on whether it is permissible for the pilgrims to stay outside these boundaries. Most of the pilgrims stay beyond the mount because of their vast crowd. Dear Shaykh, this matter concerns the pilgrims as most of them stay inside

the limits of the sign. Please answer us.

A: The Law-Giver (Allah) defined the places and times of Hajj making no room for Ijtihad (juristic effort to infer expert legal rulings). Moreover, the Messenger of Allah (peace be upon him) performed Farewell Hajj during which he said: (Learn your (Hajj) rituals from me, for perhaps we might not meet (like this meeting) after this year.) He (peace be upon him) showed where and when these rituals should be performed. The boundaries of Mina start from Muhassir Valley and end by Jamarat Al-Aqabah. The pilgrim should find a place within the boundaries of Mina and if it is impossible, he can stay in the nearest place to Mina. By doing this, there will be nothing wrong with him doing this.

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Seventh question of Fatwa no. 606

Q 7: How many days should someone stay in Mina after the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals)? Please clarify the Ayah (Qur'anic verse) on this matter which reads: ﴿But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allâh (fear Him), and know that you will surely be gathered unto Him.﴾

A: It is obligatory that the pilgrim stays in Mina for two days following the Day of Nahr, meaning, the 10th and 11th of Dhul-Hijjah. However,

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staying in Mina and throwing the Jamrat (stone pillars at which pebbles are thrown during Hajj) on the 13th day of Dhul-Hijjah is not obligatory but only preferable. Only if the pilgrim remained in Mina until the sunset of the 12th of Dhul-Hijjah, is it obligatory on them to spend the night of the 13th of Dhul-Hijjah (the 12th of Dhul-Hijjah night, as in the Hijri calendar the night precedes the day) there. After that, they should throw the three Jamrat after Zawal (midday).

As for the meaning of the Ayah which is mentioned in the question: Whoever hastens to leave Mina after spending two nights there following the Day of Nahr and in the wake of throwing the three Jamrat in the 11th and 12th of Dhul-Hijjah, there is no sin on them and they do not have to offer any sacrifice for they have done all that is obligatory on them. Likewise, there is no sin on the person who spends the night of the 13th of Dhul-Hijjah in Mina and throws the three Jamrat on the same day. Rather, their stay in Mina for that extra night and their throwing of the Jamrat on the 13th of Dhul-Hijjah are preferable and more rewarded acts because the Prophet (peace be upon him) did so. Then, Allah (Glorified and Exalted be He) concluded the Ayah by urging people to fear Him and believe in the Last Day with all the reckoning and recompense it will witness so that they may increase their good deeds and avoid those that are evil hoping for the Mercy of Allah (Exalted be He) and fear His Punishment.

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Fatwa no. 3103

Q: As you know, Hajj is one of the five Pillars of Islam and some years there is crowding, because many pilgrims erect tents outside Hajj sites, such as Mina and Muzdalifah. They go out from their places and spend the night inside the boundaries of these sites, and then in the morning they return back to their tents. Please advise us, is it correct to do this or not?

A: pilgrims who cannot find a place in Mina and so stay out of Mina on the days of Mina, but spend the night at Mina and then go back to their dwelling after dawn has broken, there is nothing wrong with that. Nor with their spending the night in their dwelling, if it is not possible for them to stay at Mina.

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The first and third question of Fatwa no. 8007

Q1: is Al-`Aziziyyah considered part of Mina or not?

A: Al-`Aziziyyah is not part of Mina. In fact there is a mountain separating Al-`Aziziyyah from Mina.

Q3: What are the territories of Mina especially towards the side of Makkah Al-Mukarramah and the eastern side?

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A: It is bordered by Jamrat Al-`Aqabah from the side of Makkah and by Muhassir Valley from the eastern side.

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the obligation on staying overnight and throwing pebbles for a person who spends the night outside Mina on the days of Tashriq, then remains during the twelfth day until the sun sets

Fatwa no. 2346

Q: I was a driver for people offering Hajj, but I was not able to depart from `Arafah except at 2:00 according to sunset timing [an ancient method of calculating time starting a new day after sunset], I reached Muzdalifah along with my associates where we performed Maghrib and `Isha' Prayers, then I kept them in Muzdalifah at 4:00 according to the sunset timing, and I went to Mina by car along with the luggage intending to return to Muzdalifah to spend the night there, but there was a traffic jam, and I returned several times using several roads trying to get there, but I ended up in Makkah. Therefore, I returned once more to Mina, but I was prohibited by the police authority, and could not enter Muzdalifah until it was 8:00, thus I spent the night in Muzdalifah within the crowds outside the blacktopped road lines (inside

Muzdalifah), and I stayed at Muzdalifah during the days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), and did not enter Mina except at the times of throwing the Jamarat (stone pillars at which pebbles are thrown during Hajj). We were divided into two groups, one entered at night and spent the night at Mina, and the other stayed with me in the tent at Muzdalifah. What is your opinion on this? What is the ruling if the sun set while I was still in the mentioned place in Muzdalifah on the second day if I wasn't in a hurry? Am I obliged to throw the pebbles on the third day? Please advise us, May Allah reward you.

A: First: If the case is as you mentioned, that you tried to enter Mina but you could not, so you stayed in Muzdalifah during the days of Tashriq due to not finding a place in Mina as you have mentioned in your question, there is nothing upon you for departing from Muzdalifah as long as you returned before dawn, there is also nothing upon your associates who spent the night in Muzdalifah on the days of Tashriq for Allah (Exalted be He) says: ﴾Allâh burdens not a person beyond his scope.﴿ and: ﴾and has not laid upon you in religion any hardship﴿

Second: if the sun set on the twelfth day while you were still at your place in Muzdalifah, you were not obliged to spend the night or to throw pebbles, as you were outside Mina .

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The fourth question of Fatwa no. 8092

Q 4: There are drivers, employees, and clerks who perform Hajj while working for the Scout Society. They spend all their time outside Mina as the headquarters is located in Al-`Aziziyyah on the days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). They also offer their Hady (sacrificial animal offered by pilgrims) there, and some of them do not spend the night in Muzdalifah as work conditons may demand this. Is their Hajj valid, I mean in the above mentioned manner which includes gathering their stones from Al-`Aziziyyah. I must inform you that I have yet to perform Hajj although I have been working for the Scout Society for the past four years, fearing that such practices might not be in accordance with the correct rites of Hajj. I really have doubts concerning the validity of performing Hajj in this way, although all the cars used and all tents set up as well as the food are provided by the government.

Furthermore, there are some who perform Hajj with the Scout Society, and use Society owned cars and eat the food it serves. Some of them slaughter their Hady in Al-`Aziziyyah outside Mina, eventhough they are not assigned any work by the Society. Kindly give us your Fatwa in this regard.

A: It is obligatory to stay and spend the night in Muzdalifah on the night before the `Eid, and in Mina on the days of Tashriq. Whoever leaves this without an excuse is sinning. He must slaughter a sheep or offer one-seventh of a camel or a cow in Makkah and distribute it to the poor of Makkah, and he should not eat from it. If he is unable to do this, he must fast ten days. As for gathering the stones from Al-`Aziziyyah or any other place, there is nothing wrong with that. The slaughtering of the sacrificial animal can be done in any part outside the Haram, including Al-`Aziziyyah.

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The second question of Fatwa no. 11257

Q 2: If someone stays at Al-'Aziziyyah in Makkah on the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), because they are not able to stay at Mina, and they remain at the place they are staying until the sun sets on the second day of Tashriq, should they stay there until after midday of the third day, as the people of Mina do or it is not obligatory on them?

A: There is nothing wrong if someone stays at Al-'Aziziyyah, Muzdalifah, or any other place outside Mina, if they cannot find a place at Mina during the days of Hajj. Anyone who remains at the place where they are staying until sunset on the 12th of Dhul-Hijjah (the second of the Days of Tashriq), whether they are at Al-'Aziziyyah or anywhere like it, does not have to stay there until the 13th of Dhul-Hijjah (the third of the Days of Tashriq). They are also not required to throw the pebbles at the stone pillars on the 13th of Dhul-Hijjah.

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Throwing the pebbles

The first question of Fatwa no. 2269

Q 1: What should a person do if someone throws the pebbles at the forenoon of the second day of `Eid then he knew that the time for throwing the pebbles is the afternoon?

A: Whoever throws the pebbles on the second day of `Eid-ul-Adha (the Festival of the Sacrifice) before noon should repeat the action in the afternoon. If he does not know about his mistake until the third or the fourth day, he should go back and throw the pebbles in the afternoon on the third or fourth day before throwing the pebbles of the day in which he remembered. If he does not know until the sunset on the fourth day (the thirteenth of Dhul-Hijjah), he does not have to throw the pebbles but he should offer a sacrifice in the sanctuary (of Makkah) and give its meat to the poor.

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The fifth and seventh questions of Fatwa no. 4448

Q5: if the pilgrim throws more than the specified number of stones, for example if he throws ten stones or more, what should he do?

A5: If a pilgrim throws more than seven stones, it will be considered sufficient for him yet he is wrong to do so.

(Part No. 11; Page No. 274)

Q7: If the pilgrim goes to Makkah after the twelfth day of Dhul-Hijjah, should he throw the stones for the third day in the morning or not?

A7: If the pilgrim throws the stones of the twelfth day in the afternoon then goes to Makkah or other places before sunset, he is not required to throw the stones of the thirteenth day.

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The first question of Fatwa No. 6903

Q 1: Allah (Exalted be He) has guided me to perform Hajj but after I returned, i doubted that one of the pebbles which i had thrown did not hit the pole but it only fell inside the pool. This is just a mere doubt. What should I do if this is true?

A: Doubt is overlooked and nothing is due on you. Supposing that it did not hit the pole but fell into the pool, it is sufficient because hitting the pole is not needed but it is required that you throw them and they will fall into the pool.

(Part No. 11; Page No. 275)

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Fatwa no. 10883

Q: My wife and I performed the obligatory Hajj this year and I discovered some mistakes that were made when throwing the pebbles at the Jamrat (stone pillars at which pebbles are thrown during Hajj) after leaving Muzdalifah. We both threw seven pebbles, but we found out when we returned that we had thrown them at the back of the Jamrat, i.e. over the pillar from the back. We discovered this on the second day, i.e. the 11th of Dhul-Hijjah, after throwing the twenty-one pebbles at Al-Jamarat-ul-Kubra (the closest stone pillar to Makkah), Al-Jamarat-ul-Wusta (the middle stone pillar) and Al-Jamarat-ul-Sughra (the closest stone pillar to Mina). I asked for a Fatwa (legal opinion issued by a qualified Muslim scholar) on the second day in Makkah, from some of the Imams, and they told me that I should observe Sawm (Fasting) for three days, because I did not have time to return to Mina to throw the pebbles again as I was about to travel. Is it correct for me to do so or not? I hope you will advise me, so I can be reassured. Also, I remember that I threw the pebbles on the 11th and 12th of Dhul-Hijjah, starting with Al-Jamarat-ul-Kubra, then Al-Jamarat-ul-Wusta, and then Al-Jamarat-ul-Sughra. Was that correct? If this was wrong, what should I do? After performing Tawaf-ul-Wada' (circumambulation around the Ka'bah on leaving Makkah), I stayed in Makkah for about two to three hours to offer Jumu'ah (Friday) Prayer. Was that correct or not? I hope you will answer me and I thank you in anticipation.

(Part No. 11; Page No. 276)

A: Throwing pebbles at Jamrat-ul-'Aqabah (the closest stone pillar to Makkah), in the way you described is not correct. It is obligatory to follow the prescribed order when throwing the pebbles on the 11th of Dhul-Hijjah, and afterwards. You should begin with Al-Jamarat-ul-Sughra, then Al-Jamarat-ul-Wusta, and then Al-Jamarat-ul-Kubra. If you differ from this, it is obligatory on you to throw the pebbles again. If you do not do so at the time for throwing pebbles, during the days of Mina, it is obligatory on you to sacrifice an animal that serves as an Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute the meat to the poor people there. Staying for two or three hours after performing Tawaf-ul-Wada' is permissible.

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First question from Fatwa no. 13462

Q 1: I went to perform Hajj. When I went to throw Al-Jamrah Al-Kubra on the day of `Eid-ul-Adha (the Festival of the Sacrifice), it was very crowded and I was under the bridge and did not know what the stone pillar (i.e., Satan) looked like as I had never seen it before. I saw the people throwing pebbles at a pillar so I threw the seven pebbles at it like them. Since then, I have been confused and I do not know what to do. If I have to pay Fidyah (ransom) or not, and I do not know the needy people in Makkah. Is it permissible for me to pay it in cash to a needy person here in Riyadh or anywhere else?

A: If you throw Jamrat Al-`Aqabah on the day of `Eid at the stone pillar and

it does not fall in the pit, your throwing is not valid and it becomes obligatory upon you to slaughter an animal in Makkah and to distribute it to the needy people in Makkah. In case the pebbles did fall into the pit, your throwing is valid and there is no sin on you. However, it is not permissible to pay the value of the sacrifice that you should slaughter to a needy person in cash. You should slaughter it in Makkah and distribute its meat to the needy people in Makkah. It is also permissible to authorize someone to buy, slaughter, and distribute the meat to the needy people in Makkah.

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The first question of Fatwa no. 12379

Q1: In the second day of throwing the stones, I threw Al-Jamrah Al-Sughrah after `Asr Prayer with seven stones. I was sure of the number of stones I threw but when I went to throw Al-Jamrah Al-Wusta, I doubted if one of the stones may have fallen outside the fence. Therefore, I threw another stone to be certain of the number of stones in the upper fence of the second floor. When I was a few steps away from Al-Jamrah, I felt confused so went back to throw another one. I did not continue throwing Al-Jamrah Al-Wusta and Al-Jamrah Al-Kubrah at the same time because it was over-crowded. Then, I went out after

`Isha' (Night) Prayer and continued throwing Al-Jamrah Al-Wusta and Al-Jamrah Al-Kubrah. From what I mentioned, do I have to do anything?

A: There is no harm if you threw Al-Jamrah Al-Sughrah after `Asr and postponed Al-Jamrah Kubra and Wusta till after 'Isha' prayer due to it being over-crowded, and your throwing is valid.

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The fourth question of Fatwa No. 13507

Q 4: When I performed Hajj and while throwing the pebbles, one of the pebbles fell from my hand due to the crowds. All I did was to pick up one used pebble and I did not know that it is not permissible to re-use the pebbles, what should I do? Could you please explain.

A: it is not sufficient to take the pebbles from the pool where the pebbles are thrown and re-use them. This is because they have already been used. As long as you only took one pebble, we hope that there is no harm on you regarding what happened.

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Fatwa no. 6741

Q: This year I performed Hajj on behalf of my late mother. On the third day of throwing stones (at the pillars during Hajj), I almost died in the crowds, but finally I stoned the minor Jamrah. I was unable to reach the middle and the major Jamrahs. The crowds of pilgrims pushed me back and I tried my utmost, but to no avail. As such, I threw the seven stones at each pillar from afar; however I could not throw even a single stone at the middle and major pillars. Is what I did permissible? Am I at fault for anything?

A: You must slaughter a sheep that counts as Ud-hiyah (sacrificial animal offered by non-pilgrims) and distribute it among the poor of the Haram for not stoning the middle and major Jamrahs. The way you threw the stones does not count because the stones land outside the basin around the stone pillars.

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Fatwa no. 925

Q: This year I performed Hajj on behalf of my sister who died before reaching the age of puberty, accompanied with my son, who is eighteen years old. On the morning of the 'Eid (Festival of Sacrifice), we threw the pebbles at Jamrat-ul-'Aqabah (the closest stone pillar to Makkah). On the second day, 9 o'clock, before the 'Asr (Afternoon) Prayer, we went to throw pebbles at the stone pillars.

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We threw them at the first, second, and third Jamrat, which was Jamrat-ul-'Aqabah. There was a large crowd, and one man died there under people's feet. My son and I were squashed by all the people and almost died, so I took my pebbles and threw them all at one time, holding onto my son and his pebbles with my left hand. I then took his pebbles and threw them all at one time, and we did not return to throw them again. On the third day, 10 o'clock, before dawn, I went alone and threw the pebbles for myself and for my son according to the Sunnah, one pebble after the other. Please advise concerning throwing all the pebbles at one time, and throwing them again on the third day.

A: The questioner mentioned that he threw the pebbles at Jamrat-ul-'Aqabah on the 11th day, before the 'Asr Prayer for himself and his son; and he threw the seven pebbles all at one time. He also threw the pebbles for himself and his son before dawn on the third day. As for Jamrat-ul-'Aqabah, his throwing the pebbles all at one time is considered to be throwing one pebble, and this does not suffice, as it was obligatory on him and his son to throw their own pebbles in order, because the Messenger of Allah (peace be upon him) did so and said, ("Take your (Hajj) rituals from me.") Basically, any imperative entails obligation, unless there is evidence specifying otherwise. In this issue, as far as we know, there is no such evidence.

As for his throwing the pebbles for himself and his son before dawn on the third day, this was done before its due time, which begins after the sun passes its zenith (midday) on that day.

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The evidence is that the Messenger (peace be upon him) threw the pebbles at the Jamrat on the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) after the sun has passed its zenith and said, ("Take your (Hajj) rituals from me.") As previously mentioned, an imperative denotes that this is an obligation. Therefore, both the questioner and his son left out one of the rituals of Hajj, and it is obligatory on each of them to slaughter a sheep. If they are not able to do so, they should observe Sawm (fast) for ten days. The sheep that will suffice is one that meets the conditions for an Ud-hiyah (sacrificial animal offered by non-pilgrims). It should be slaughtered in the Haram (the Sacred Sanctuary of Makkah) and distributed among the poor people there. The origin of the rule necessitating the slaughtering of a sheep is to be found in an Athar (narration from the Companions) related from Ibn 'Abbas (may Allah be pleased with him) who said, "Anyone who misses any of the rites or forgets to do one, should slaughter a sacrificial animal."

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Throwing pebbles (at the stone pillars during Hajj) at night

Fatwa no. 1611

Q: I threw the pebbles for the 11th day of Dhul-Hijjah at 10 pm. Is there a sin on me regarding this bearing in mind that I was compelled to do so and I was accompanied by three ill people; two ladies and one man.

(Part No. 11; Page No. 282)

A: There is no sin on anyone who delays throwing the pebbles of the 11th day of dhul-Hijjah until the night due to an acceptable reason. The same applies for whoever delays throwing the pebbles of the 12 the day of Dhul-Hijjah until the night but they have to spend this night in Mina and throw the pebbles of the 13th day of Dhul-Hijjah after Zawal (midday). This is because they did not leave Mina on the 12th of Dhul-Hijjah before sunset. However, it is a more precautionary action that such pilgrims do their best in future to throw the pebbles during the daytime.

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Fatwa no. 1696

Q: For some reason, i ignorantly threw the pebbles (at the stone pillars during Hajj) during midnight on the second day of Tashriq (12th of Dhul-Hijjah) because I had two sick brothers who had no one to look after them but me. What is the legal ruling on that?

(Part No. 11; Page No. 383)

A: If the case is as you have mentioned, your throwing pebbles is valid, and there is no harm in this.

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Deputizing others to perform Throwing pebbles (at the stone pillars during Hajj)

The first question of Fatwa No. (501)

Q 1: is it permissible to throw pebbles (as one of the Hajj rituals) at the present time on behalf of women on account of the huge crowd?

A: Allah (Exalted be He) said: (Allâh intends for you ease, and He does not want to make things difficult for you.) He (Exalted be He) also said: (Allâh does not want to place you in difficulty) Thus, the two Ayahs (Qur'anic verses) mentioned above as well as other Ayahs of similar meanings indicate that difficulty and hardship have nothing to do with Shari`ah. In fact, women are of many statuses. There are pregnant, too weighty, slim, sick, disabled, old as well as strong women. A woman who has one of the excuses mentioned

(Part No. 11; Page No. 284)

above or anything like it, may unobjectionably deputize others. However, her permission has to be sought before throwing pebbles on her behalf. Thus, the deputy should first throw pebbles on his own behalf then on her behalf. However, strong women may also deputize others, in the same manner mentioned above, i.e. the deputy throwing on behalf of himself first and then on her behalf, if there is non-conventional difficulty. Moreover, the person throwing pebbles on behalf of others has to be a pilgrim performing Hajj.

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The first question of Fatwa No. 1137

Q 1: is it permissible for a woman to authorize someone to throw the pebbles on her behalf for fear of the crowds while performing her obligatory Hajj or should she do it herself?

A: If it is over-crowded, it is permissible for a woman to authorize someone to throw the pebbles on her behalf even if she is performing the obligatory Hajj. This could be due to her sickness or weakness or to maintain her pregnancy, honor and sanctity.

(Part No. 11; Page No. 285)

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Fatwa no. 1746

Q: a man was entrusted by a group of pilgrims to perform the stoning on their behalf; however, he merely threw them away in the street and did not inform them. They are now unable to stone the pillars.What is the ruling in this regard?

A: If the case is as the questioner mentioned, the person entrusted is considered negligent and sinful. He must therefore, repent and ask Allah for forgiveness. In addition, he must inform the people of what he did, and as such, every one of them is obliged to offer a sacrificial animal for not having stoned (the pillars during Hajj). They also have the right to charge this person for the cost of the animals they are required to sacrifice in expiation, because he is the one to blame. If this person did not throw pebbles for himself, he also must offer a sacrificial animal that counts as Ud-hiyah (sacrificial animal offered by non-pilgrims) and slaughter it in Makkah distributing it among the poor there. Along with this, he must sincerely repent for what he has done.

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The sixth question of Fatwa No. 3774

Q 6: What is the ruling on men who perform Hajj while they have female relatives in their company and fear that they may fall and people might step on them due to the crowdedness of Hajj which you know is severe? Is it a must that they throw the pebbles themselves or can they authorize someone to do it for them? What is the ruling if they throw the pebbles before sunrise on the Day of `Eid-ul-Adha, meaning, Jamrat-ul-`Aqabah (the first set of pebbles to be thrown at `Eid-ul-Adha) and for the rest they authorize him to throw the pebbles and he did it in the afternoon?

A: Anyone who is unable to throw the pebbles, may authorize someone to throw on their behalf and this ruling applies to Jamrat-ul-`Aqabah and others. They may authorize a trustworthy person who is performing Hajj at the same year. There is no harm for the young women mentioned in the question to authorize someone to do that on their behalf in order to secure them from the crowdedness. There is no harm for them to throw Jamrat-ul-`Aqabah on the 9th day of Dhul-Hijjah and before sunrise of `Eid-ul-Adha because the Prophet (peace be upon him) gave permission for anyone who is weak to do that.

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Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11066

Q: Last year my wife and I performed the obligation of Hajj, may Allah accept it from us and all

(Part No. 11; Page No. 287)

Muslims. The first and second days of stoning (the pillars during Hajj) went well, but on the third the owner of the agency we traveled with told us that the bus would move around twelve noon to Makkah Al-Mukarramah to perform Tawaf-ul-Wada` (Farewell circumambulation around the Ka`bah on leaving Makkah). Due to the crowds on the third day, my wife was unable to stone, although I accompanied her to the Jamarat (pillars at which stones are thrown during Hajj) twice. First we went at 12:30, and the second time at 1:30 pm. The crowds prevented my wife from stoning the Jamarat herself; therfore, she had me perform the stoning on her behalf. The question is, what is the ruling regarding stoning on behalf of my wife, although she was not ill but was prevented by the crowds? If her stoning is invalid, what must she do for her Hajj to be valid? Kindly give us your Fatwa, may Allah reward you.

A: Your stoning on behalf of your wife on the twelfth of Dhul-Hijjah is valid, and there is nothing wrong with what you did for her, as the crowds on the day of Nafr (departure) prevented her from performing this religious rite herself.

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(Part No. 11; Page No. 288)

The third question of Fatwa no. 12651

Q3: On the twelfth day of Dhul-Hijjah while throwing the third stone, a large crowd started pressing us along with a group of pilgrims until we were about to die. Thanks to Allah (Exalted be He), I was able to leave the crowded place but I was not able to throw the stones. Therefore, I nominated a young man to act as a proxy. It should be noted that I am still young. I am 34 years old. I hope you will offer me advice.

A: If you were unable to throw the stones in person and you nominated someone who is able to throw them by proxy for you, there is nothing wrong with that and throwing by proxy for you will be valid.

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is it permissible for a person who has deputized another to throw the Jamrat to travel before they are thrown

Tenth question of Fatwa no. 1734

Q 10: Some pilgrims deputize others on the day of `Eid (the Festival of the Sacrifice) or on the day following it to throw the Jamrat (stone pillars at which pebbles are thrown during Hajj), on their behalf. These pilgrims return to their countries before the Jamrat are thrown. Is there Hajj complete?

A: Allah (Glorified be He) orders in the Glorious Qur'an that Hajj and `Umrah (lesser Hajj) should be perfected.

(Part No. 11; Page No. 289)

He (Glorified be He) says: ﴿And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh.﴾ Hajj and `Umrah can not be considered complete unless they are made sincerely for the sake of Allah (Exalted be He) and according to the Sunnah (whatever is reported from the Prophet, peace be upon him). Thus, it is not permissible for a Muslim who entered Ihram (ritual state) for Hajj or `Umrah to violate any of their rituals or to do any prohibited thing that decreases the reward thereof. Accordingly, whoever deputizes someone to throw their Jamrat during the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) or one of them, and then departs on the Day of Nahr (the Day of the Festival of the Sacrifice) is mistaken and regarded as being heedless of the rites prescribed by Allah (Exalted be He). Similarly, if someone deputizes another person to throw the Jamrat of the 11th or the 12th day of Dhul-Hijjah and performs Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) to hasten their travel, they are violating the Prophet's guidance and instructions regarding the performance and order of the rituals of Hajj. They have to make Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah) for doing this. Moreover, they have to offer a sacrifice for not spending the night at Mina, a second sacrifice for not throwing the Jamrat that they deputized others to throw on their behalf and traveled, and a third sacrifice because they performed Tawaf-ul-Wada` at the wrong time for this Tawaf is to be performed after throwing the Jamrat.

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The first question of Fatwa No. (6904)

Q 1: I hope that Your Eminence will give us a fatwa on a person who threw pebbles on the second day of tashriq (12th of Dhul-Hijjah), immediately left to Makkah, performed Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), then returned to Mina intending departure, he found that some of his companions were lost, which caused him stay in Mina for the night preceding the third day of Tashriq (13th of Dhul-Hijjah). On the third day of Tashriq, he headed for Makkah and performed Tawaf-ul-Wada` once again because he spent the night at Mina. However, he did not throw pebbles on that day and after the second performance of Tawaf-ul-Wada` he departed to his country. What is he liable to, may Allah guard you? In case he is liable to slaughter a sacrificial animal, where should he slaughter it?

A: Since he returned to it (Mina) after he had left Mina on the 12th day of Dhul-Hijjah before sunset intending departure but he had to spend the night there on account of his companions being missing, he is liable to nothing.

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Fatwa no. 1354

Q: A Muslim employee was forced by the nature of his work to leave Mina after standing at 'Arafah and throwing pebbles at the Jamrat (stone pillars at which pebbles are thrown during Hajj). After dawn on the Day of Sacrifice (10th of Dhul-Hijjah), he deputized someone to stone the remaining Jamrat and perform the slaughtering. He then left Mina to go to Makkah. He performed Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka'bah in Hajj) and Sa'y (going between Safa and Marwah during Hajj) after offering the Jumu'ah (Friday) Prayer.

(Part No. 11; Page No. 291)

Then, he went to his work, which was 1,270 kilometers away from Makkah, so he could arrive at his work after the Zhuhr (Noon) Prayer on Saturday, the second day of 'Eid (the Festival of the Sacrifice), as his manager had told him to do so and warned him that he would be punished if he was late. The people he worked with were astonished at him returning early and claimed with confidence, that he had not fulfilled the conditions or pillars of Hajj. He would like to ask whether what they say is true or not. They criticize him without taking into consideration that he was forced to do so to obey his Saudi manager, who had assured him before he went to Hajj that doing so would be sufficient to fulfill the obligation.

A: If the reality is as you mentioned, then deputizing someone else to throw the pebbles on your behalf was not correct, because you mentioned that your manager had made it conditional on you to be at work on Saturday, the second day of 'Eid, after the Zhuhr Prayer and that he had threatened to punish you if you were late, and this is not a lawful excuse that allows you to travel and deputize someone to throw the pebbles on your behalf. Therefore, you missed throwing the pebbles on the 11th and 12th of Dhul-Hijjah, staying at Mina the two nights preceding the 11th and 12th of Dhul-Hijjah, and Tawaf-ul-Wada' (circumambulation around the Ka'bah on leaving Makkah). It is obligatory on you to offer Fidyah (ransom), which is to sacrifice an animal that meets the conditions for an Ud-hiyah (sacrificial animal offered by non-pilgrims) for each of these three obligatory acts that you missed. You have to perform the slaughtering in Makkah and distribute the meat to the poor there. If you cannot offer these sacrificial animals, it is obligatory on you to observe Sawm (Fast) for ten days in place of each sacrifice. And you should not do anything like this again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 3422

Q: Upon throwing the pebbles at Jamrat (stone pillars at which pebbles are thrown during Hajj) on the 11th of Dhul-Hijjah, some pilgrims hired some people to throw pebbles on their behalf on the 12th day of Dhul-Hijjah. Afterwards, they went to Makkah to perform Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) and set out for Jeddah. They feared missing the plane as the time of the flight is fixed. Is this Hajj valid? Should they offer Hady (a sacrificial animal offered by the pilgrim)? If yes, how many should they offer?

A: If the reality is as you have mentioned, their Hajj is valid but is not complete. They missed spending the night in Mina on the night of the 12th of Dhul-Hijjah and throwing the three pebbles after mid-day then performing Tawaf-ul-Wada`. Undoubtedly, they are sinners as they went against the saying of Allah (Exalted be He): ﴾And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh.﴿ and against the saying of the Prophet (peace be upon him): ﴾Learn your (Hajj) rituals from me.﴿ They should repent to Allah and ask for His forgiveness. According to the preponderant view in this issue, each of them should offer one sacrifice that will be sufficient for missing spending the night in Mina, a second sacrifice for not throwing the pebbles and a third one for not performing Tawaf-ul-Wada`. They are like those who do not throw pebbles as they left before finishing throwing all the pebbles and those who do not do not perform Tawaf-ul-Wada` as they performed it before completing the rest of rituals.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 3531

Q: I performed the obligation of Hajj this year, 1400 A.H. I started the journey from my place of residence in Khamis Mishit and I enterd the state of Ihram for Tamattu` Hajj (combining Hajj and `Umrah with a break in between) in which I was accompanied by another Muslim. After we arrived in Makkah and made Tawaf (circumambulation around the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj), I lost sight of my friend who had all our money in his wallet, except for a small sum I kept with me. I went to Mina, `Arafat, and from there to Muzdalifah. From Muzdalifah I went to stone the greater Jamrah. Afterwards, I performed Tawaf, Sa`y, shaved my hair ending my Ihram and then returned to Mina without slaughtering the Hady (sacrificial animal offered by pilgrims) or fasting. I depended on my lost friend who had my money to slaughter the Hady on my behalf. Unfortunately, I could not find my friend until I returned to my hometown, Al-Khamis. There he informed me that he had not offered a sacrificial animal on my behalf. Until now I am at a loss and could not find anyone to advise me on what to do.

On the first day of the days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), namely on 11/12/1400 A.H., I stoned the Jamrah (pillars at which stones are thrown during Hajj) before noon out of my ignorance of the religious ruling in this regard. A person told me that I should repeat the stoning (at the stone pillars during Hajj) before sunrise of that same day, but the sun had already set before I arrived there. I did not perform the stoning,

as I believed that it was not permissible after sunset. On the second day of Tashriq, namely 21/12/1400 A.H., I stoned the Jamarat, except for one pebble because the seventh one fell out of my hands and I did not try to pick it up or even make up for it.

A: Firstly: If what you have mentioned is actually what occurred, you are required to slaughter a Hady (sacrificial animal offered by pilgrims) in Makkah Al-Mukarramah for your Tamattu` Hajj (combining Hajj and `Umrah with a break in between) provided that you are able to afford it, and you are permitted to eat from it, distribute it to the poor, or even delegate another person to slaughter the Hady on your behalf in Makkah. If you can not afford the price of the Hady, then you can fast ten days instead.

Secondly: You should offer a sacrificial animal that counts as Ud-hiyah (sacrificial animal offered by non-pilgrims) and slaughter it in Makkah yourself, or entrust another person to do that on your behalf. This is because your stoning on the eleventh day before noon was not sufficient, and despite your knowing that, you did not repeat the stoning at the proper time. Hence, it is as if you did not offer this rilgious rite and you must offer a sacrificial animal.

Thirdly: There is nothing wrong with having failed to throw one of the stones on the twelfth of Dhul-Hijjah.

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hastening to depart in two days

Fatwa no. 9145

Q: I learned that there are three nights in Mina. The pilgrim has to spend just two nights in Mina if he has intended to leave early or to spend three nights if he has not intended to leave early. This view is mentioned in the books of Fiqh (Islamic jurisprudence) such as Muntah Al-Iradat, Al-Rawdh Al-Murbi` Sharh Zad Al-Mustaqni` and it is also mentioned in the interpretation of the Qur`anic verse: ﴾But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him﴿ In his book of Tafsir (explanation/exegesis of the meanings of the Qur'an), Ibn Kathir mentioned it and so does one of the appointed Muftis who says that it is not permissible for the person who has intended to leave quickly, to leave Makkah before the third day of `Eid-ul-Adha (the Festival of the Sacrifice). This Mufti also adds that it is permissible to slaughter the Ud-hiyahs (sacrificial animal offered by non-pilgrims) on the fourth day. In this case, the view of Al-Mughni agrees with the views mentioned in the books that were mentioned previously. If these views are all based on authentic narrations, how can we reconcile these views and the Hadith that was narrated by Imam Ahmad, and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with an authentic Isnad (chain of narrators) that the Prophet (peace be upon him) said: ﴾The period of halting at Mina is three days. Then, whoever hastens (his departure) by two days, it is no sin for him, and whoever delays it there is no sin on him.﴿ This Hadith, as far as I know, yet Allah knows best, indicates that it is permissible for the pilgrim who has intended to hasten in leaving Makkah to leave on the second day of `Eid-ul-Adha. This is because the Hadith said, 'The period of halting at Mina is three days..." and not: 'The period of halting at Mina are three nights...' as mentioned in Al-Mughni and in the books mentioned above.

A: There is no contradiction between the Qur'anic Verse and the Hadith mentioned in the question. Likewise, there is no contradiction between the views mentioned in Al-Rawd Al-Murbi` and Muntaha Al-Iradat, and in Tafsir Ibn Kathir (may Allah be merciful to him) on the Qur'anic verse mentioned. Both the nights and the days of Mina are considered.

Consequently, the pilgrim who has intended to leave quickly should stay in Mina during the nights of the eleventh and twelfth day of Dhul Hijjah and throw the stones during the daytime of these two days after sunset. Hence, it is permissible for this pilgrim to depart from Makkah to his country or wherever he lives but after he has thrown the stones before sunset on the twelfth day and performs Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah).

If a pilgrim has not intended to hasten in leaving Makkah, he should stay at Mina on the night of the

thirteenth day of Dhul Hijjah till he has thrown the stones after sunset. If he throws the stones after sunset, he may leave Makkah after performing Tawaf-ul-Wada`. This is only if he has performed Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj). Otherwise, he should intend his last Tawaf (circumambulation around the Ka`bah) to be for both Tawaf-ul-Ifadah and Tawaf-ul-Wada`.

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Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah)

The tenth question of Fatwa No. 4448

Q 10: what is the meaning of the saying of Allah (Exalted be He): (But whosoever hastens to leave in two days, there is no sin on him) **? Could you please clarify the meaning of the Ayah's text?**

A: Allah (Glorified be He) says: (And remember Allâh during the appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allâh (fear Him))

The appointed days here refer to the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). Therefore, whoever leaves after throwing the pebbles of the 12th day after mid-day and before sunset, he has hastened to leave. And whoever stays at Mina until he throws the pebbles of the 13th day, he has delayed his leaving and the later is the best because his action would then be in conformity with the action of the Prophet (peace be upon him).

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The second question of Fatwa no. 12085

Q: If I stoned the three Jamrat (pillars at which pebbles are thrown during Hajj) on the second day of the days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) and left Mina to Al-Nur (light) mountain staying there for a day or two due to having a sick person with me or I needed to get some provisions, am I obliged to stone (the pillars during Hajj) on the third day of Tashriq, or is it sufficient to stone them on the first and second days only? I would like to tell you that some workers do that, so what is the ruling on them?

A: Whoever hastens to leave Mina on the second day of Tashriq and goes out before sunset, then he is not obliged to spend the night in Mina or to stone again on the third day of Tashriq, whether he goes to Al-Nur Mountain or any other place outside Mina.

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The first, third, fourth and sixth questions of Fatwa No. (4448)

Q 1: is it prohibited to practice selling and buying in Makkah after performing Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah)?

A: Practicing selling and buying after performing Tawaf-ul-Wada` is not prohibited. However, in case the departure of a pilgrim was delayed for a long time after performing Tawaf-ul-Wada`, he is recommended to perform it a second time.

Q 3: is it necessary to perform Tawaf-ul-Wada` after performing `Umrah (lesser pilgrimage) in a time other than that of Hajj?

A: The one performing `Umrah is recommended, especially if he stays at Makkah after having performed `Umrah, to perform Tawaf-ul-Wada` on leaving Makkah Al-Mukarramah. However, it is not obligatory, according to the soundest of two opinions of scholars.

Q 4: is a menstruating woman exempted from offering Tawaful-Wada`?

A: Yes, a menstruating woman is exempted from performing Tawaf-ul-Wada` in case she is in her menses by the time she leaves Makkah Al-Mukarramah. The same applies to a woman at post-partum period. This is based on the statement of Ibn `Abbas (may Allah be pleased with both of them): (The people were ordered to perform the Tawaf of the Ka`bah (Tawaf-ul-Wada`) as the last thing, before leaving (Makkah), except for menstruating women who were excused.) (Related by both Al-Bukhari and Muslim.)

Q 6: Is it obligatory on a person who performed Tawaf-ul-Wada` to leave the Haram (Sacred Mosque) through Al-Wada` gate? Is it obligatory to enter it through Al-Salam gate?

A: It is not obligatory on a person who performed Tawaf-ul-Wada` to leave the Haram through the gate called Al-Wada` gate. Moreover, it is not obligatory on a person coming in to enter through Al-Salam gate.

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The first question of Fatwa no. 5747

Q 1: I performed Hajj this year with my wife who was

a few months pregnant. First, we performed Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah), then we went to Mina and stayed the prescribed period. Afterwards, we went to `Arafah and came back to Makkah on the night before the `Eid and she ended her Hajj. While performing Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) and in the third round my wife felt dizzy, so I carried her outside the place of circumambulation. When she became conscious, we returned to complete the rounds of Tawaf-ul-Wada`, but she felt dizzy again and could not complete the rounds. Subsequently, we left the Haram due to her condition. Kindly tell us the ruling in this regard.

A: She must offer a sacrificial animal for not performing Tawaf-ul-Wada`, and it is to be slaughtered in Makkah and distributed to the poor there, and she should not eat from it. The slaughtered animal should be as those acceptable for Ud-hiyah (sacrificial animal offered by non-pilgrims) of sheep, goats, or one-seventh of a camel or one-seventh of a cow. However, if she is unable, she should fast for ten days.

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The fifth question of Fatwa No. 7141

Q 5: is Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) sufficient for Tawaf-ul-ifadah (final obligatory circumambulation around the Ka`bah in Hajj) if Tawaf-ul-Ifadah is delayed to be performed with it? Is one Tawaf (circumambulation around the Ka`bah) enough or should I perform two, meaning, fourteen rounds and make the intention for every Tawaf?

A: If a pilgrim does not perform Tawaf-ul-Ifadah except upon leaving

Makkah and does not perform Tawaf-ul-Wada`, it will be sufficient even if he performs Sa`y (going between Safa and Marwah) as if he is Mutamatti` (a pilgrim who starts with `Umrah then performs Hajj later during the months of Hajj). If he performs another Tawaf, this will be good and better for him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 2333

Q: Please, Your Eminence, we would like you to answer our question in detail via mail. A group of people performed Hajj this year, and they performed it as Tamattu` Hajj (combining Hajj and `Umrah with a break in between). They spent the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) in Mina and they went to Makkah on the fourth day. This is the only time they spent in Mina, and they did not perform Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj). Somebody told them to perform tawaf-ul-Ifadah instead of tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah), such that they perform one Tawaf for both, and they did so. Is this permissible? May Allah protect you.

A: If the case is as you have mentioned, Tawaf-ul-Ifadah exempts you from performing Tawaf-ul-Wada`, because the aim is that the final action done by a pilgrim after throwing pebbles is Tawaf, and that happened.

(Part No. 11; Page No. 302)

The Prophet (peace be upon him) said, (None of you should leave Makkah until the last thing they do is perform Tawaf.) Related by Muslim .

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Third question of Fatwa no. 8517

Q 3: is it permissible if a person performs Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) shortly before the completion of throwing the Jamrat (stone pillars at which pebbles are thrown during Hajj)?

A: Tawaf-ul-Wada` is the last of the rituals of Hajj, so it is not permissible to perform it before any other ritual. This is supported by the Hadith which is narrated on the authority of Ibn `Abbas (may Allah be pleased with them both): (The people were ordered to perform the Tawaf of the Ka`bah (Tawaf-al-Wada`) as the last thing, before leaving (Makkah).)

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The second question of Fatwa No. 9632

Q 2: I live in Jeddah and I always go to Makkah. should I bid farewell to the sacred House after Hajj, or should I delay that until returning home? Is there any expiation to be offered for delaying Tawaf-ul-Wada`(circumambulation around the Ka`bah on leaving Makkah)?

A: If you perform Hajj, do not leave for Jeddah after you have finished your Hajj until you have performed Tawaf-ul-Wada`. If you leave before performing Tawaf-ul-Wada`, you have to offer a sacrifice to be slaughtered in the Sacred Zone. You should not eat any of it; rather, it should be given to the poor. Tawaf-ul-Wada` is obligatory after Hajj because of the general meaning of the Hadith of Ibn `Abbas (may Allah be pleased with them both) that the Prophet (peace be upon him) said: (The people were ordered to perform Tawaf of the Ka`bah (Tawaf-ul-Wada`) as the last thing before leaving (Makkah), except the menstruating women who were excused.) Agreed upon by Al-Bukhari and Muslim. Accordingly, you have to repent to Allah (Exalted be He) for going to Jeddah before performing Tawaf-ul-Wada`.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 2014

Q 1: I performed Hajj this year and I performed Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) at night. I could not leave Makkah at night, so I spent the night there and traveled in the morning. What is the ruling on this?

(Part No. 11; Page No. 304)

A: A pilgrim should perform Tawaf-ul-Wada` on leaving Makkah, according to the Hadith reported from Ibn `Abbas which is agreed upon by Al-Bukhari and Muslim, (People were ordered to perform the Tawaf-ul-Wada` as the last thing before leaving Makkah, except menstruating women who were excused.) As you performed Tawaf-ul-Wada` with the intention of leaving at night, but could not leave until the morning, there is no harm in this in sha'a-Allah (if Allah wills). However, if you had repeated Tawaf on leaving Makkah, it would have been better.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 4262

Q 1: I performed all the rituals of Hajj in 1399 A.H. After I performed Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah), I returned to Mina for I had some colleagues who were not performing Hajj, staying at camps in Mina. I wanted to travel with them to Al-Ta'if for I do not have a car. What is the ruling on staying there for more than an hour?

A: There is nothing wrong with staying in Mina for one hour after performing Tawaf-ul-Wada`.

(Part No. 11; Page No. 305)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 8441

We performed Hajj last year. On the twelfth day of the religious rites and after noon we left Mina heading for Al-Haram (the Sacred Mosque) to perform Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) and then to depart Makkah. We made the Tawaf before `Asr (Afternoon) Prayer and after performing `Asr Prayer we left. However, due to the crowds of pilgrims we could not make our way to the car until after `Isha (Night) Prayer, as we parked it outside Makkah. We took the car and walked for more than fifteen kilometers and slept in it it until we woke up in the morning and went on our way.

Are we now obliged to repeat Tawaf-ul-Wada`? If so, is there anything wrong with what we did? as for one who sleeps before reaching the Miqat (sites for entering the ritual state for Hajj and `Umrah for Hajj and `Umrah), must he repeat Tawaf-ul-Wada`? Kindly give us your Fatwa, may Allah reward you.

A: There is nothing wrong with your having spent the night outside Makkah, God willing. Thus, you are not required to repeat Tawaf-ul-Wada`.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question from Fatwa no. 4684

Q 1: I traveled from Al-Madinah to Makkah during the season of Hajj, and the traffic officers made me stop in one of the parking areas for cars, so I left the car there and went with some associates to Makkah. After performing our rituals and performing Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah), we went to take our car, and found that some of our associates had not arrived. Accordingly,

a- Is it permissible for us to spend the night at the parking area if our associates did not yet return?

b- is this parking area considered to be within the boundaries of Makkah, or is it outside the boundaries?

c- Is it permissible for us to enter Makkah if our assocciates did not return, and were late for only one hour? Should we assume Ihram (ritual state for Hajj and `Umrah) then offer Tawaf-ul-Wada` once more?

A: a- It is permissible for you to spend the night in the parking area to await your associates.

b- Currently, this parking area is not within the boundaries of Makkah, rather it is outside it.

c- It is permissible for you to enter Makkah to search for your associates or for any other purpose, even if they are only one hour late and you are not to assume Ihram after returning to Makkah for you do not intend

to perform Hajj or `Umrah on returning, furthermore, you should not later repeat Tawaf-ul-Wada` on leaving.

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The second question of Fatwa no. 12014

Q 2: is it permissible for a pilgrim on the days that should be spent in Mina to go to Al-Ta'if and return after twenty days?

A: It is impermissible for a pilgrim to the Sacred House of Allah to travel until they finish the rituals of Hajj, including Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 2830

Q 3: is it obligatory upon women during their menstrual and postpartum periods, the disabled, and the sick to perform Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah)? I asked some of the scholars while I was at Mina, but they have differed on this point. Some of them said that they were not required to perform Tawaf-ul-Wada`. Others said that they should perform it.

(Part No. 11; Page No. 308)

A: Menstruating women and those in postpartum period are not required to perform Tawaf-ul-Wada`. The disabled have to perform it while being carried, and likewise the sick. The Prophet (peace be upon him) said: ("None should leave (Makkah) until the last thing he does is to circumambulate the House.") It was authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that Ibn `Abbas (may Allah be pleased with him) said: ("The people were ordered to perform the Tawaf of the Ka`ba (Tawaf-al-Wada`) as the last thing, before leaving (Makkah), except the menstruating women who were excused.") It was reported in another Hadith that a woman who is in her postpartum period is not required to perform Tawaf-ul-Wada` just as a menstruating woman.

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Fatwa No. 4740

Q: I performed Hajj this year, all Praise is due to Allah. when I was performing Tawaf-ul-wada` (circumambulation around the Ka`bah on leaving Makkah), I broke my Tawaf after making only five rounds because of the Adhan (call to Prayer) of `Isha' (Night) Prayer and the time of Salah (Prayer) was due during my Tawaf. I could not complete the rest of rounds because of the crowdedness. What is the ruling on my Hajj? What should I do taking into consideration that after finishing `Isha' (Night) Prayer, we left Makkah?

A: If the reality is as you have mentioned, your Hajj is valid but you have to

slaughter a sacrificial animal in Makkah which will be sufficient for making up for Tawaf-ul-Wada` which you did not complete. Tawaf-ul-Wada` is an obligatory act according to the soundest view of scholars which should be compensated by slaughtering.

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The first question of Fatwa no. 6620

Q 1: A man had already performed Hajj, and this year he performed Hajj on behalf of another person. He performed all the rituals except Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah). However, after throwing the Jamrat (stone pillars at which pebbles are thrown during Hajj), he went to the Miqat (site for entering the ritual state for Hajj and `Umrah) and assumed Ihram (the ritual state for Hajj and `Umrah). He performed Tawaf and Sa`y (going between Safa and Marwah during Hajj), and then left Makkah to go to his homeland. Is it obligatory for him to perform Tawaf-ul-Wada`? Please advise, may Allah reward you.

A: If the case is as you have mentioned, he should slaughter an animal for abandoning Tawaf-ul-Wada` after finishing the rituals of Hajj. It is not enough to perform Tawaf for `Umrah instead of Tawaf for Hajj, because slaughtering an animal becomes obligatory for him as he had gone to the Miqat before Tawaf-ul-Wada`.

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Fatwa no. 8349

Q: I went to Jeddah on the second day of Tashriq (11th, 12th and 13th of Dhul-Hijjah) following the throwing of the pebbles (at the stone pillars during Hajj). Since it was not my intention to hasten to leave Mina in two days, I did not perform Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah). Any way, I left Jeddah the same night to spend it in Mina. I threw the pebbles on the 13th of Dhul-Hijjah, performed Tawaf-ul-Wada`, then moved to Al-Madinah Al-Munawwarah, and from there to my home in Hafr Al-Batin. is my going to Jeddah before the completion of throwing the pebbles and the performance of Tawaf-ul-Wada` considered going beyond the Miqat (sites for entering the ritual state for Hajj and `Umrah for Hajj and `Umrah)? If it is so, what is the ruling that results from this? Please provide us with your beneficial answer. May Allah benefit you.

A: If the matter is exactly as what is mentioned in the question, you are not to be blamed for what you have done.

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Fatwa no. 11376

Q: In 1405 A.H., I performed obligatory Hajj for the first time.

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My colleagues and I moved from Riyadh to Madinah where we stayed for a day then set out for Makkah. We performed Tawaf (circumambulation around the Ka`bah) and all the required rituals. However, I had an unpleasant experience after staying at `Arafah all day. At sunset, my colleagues and all the pilgrims who were staying at `Arafah left to spend the night in Muzdalifah. At this moment, i lost consciousness and failed to go with my colleagues. I walked around not knowing where I was going, forgot my name, and took off the garment of Ihram. Like the mad person, I was barefooted and naked and walked among the men and women. At times I cried and at other times I laughed heartily. The traffic police who were standing found me and asked where I came from. I told them that I came from `Arafah. They said that we are now in `Arafah. They let me stay with them in their tent. After I slept for 15 minutes and wore the garment they brought for me, they asked me to go to Muzdalifah where the pilgrims spend the night. I told them that I could not go alone. They brought a car and asked its owner to take me to Muzdalifah and let me sleep

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once I arrived. I slept until sunrise and I saw people leaving Muzdalifah. While I still unconscious, I knew from people that they were going to Jamrat (stone pillars at which pebbles are thrown during Hajj, Jamrat Al-`Aqabah being the closest to Makkah). I went and threw the pebbles with them. I asked them where they go afterwards, and they said that they were going to Mina. As for the Hady (sacrificial animal offered by pilgrims), I previously asked one of my colleagues to buy and slaughter it on my behalf because I was unable to do so and he did it. Upon arriving at Mina, I found my colleagues after great effort. We performed all the remaining rituals and came back to Riyadh. My brothers whom I had told what happened to me said that it was the effect of heat stroke.

My question now is: Should I perform this Hajj again? Now, I am physically and financially unable to perform Hajj. I want to get married and the money I have will not suffice for Hajj and marriage. Was I sinful in doing the said acts? During Hajj, I had no sexual relations and showed no disobedience. Rather, due to suffering from this accidental illness I felt angry and tired. Appreciate your guidance, may Allah guide you!

A: If you performed all the rituals as you have mentioned, your Hajj would be valid. What happened to you has no effect on the validity of Hajj and repeating it is unnecessary.

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The first and second questions of Fatwa no. 3785

Q 1: There are some trees about 80 kilometers from my region. We call these trees Al-Rakah, meaning, Arak tree. My question is: Is it permissible for me to make Miswaks (tooth-cleansing sticks) out of these trees and sell them in Makkah and Al-Madinah during the season of Hajj bearing in mind that my intention is originally to perform Hajj and not to sell the Miswaks?

A: It is permissible for you to sell the Miswaks in Makkah. This will not affect the validity of your Hajj even if you initially intended to sell them. This is based on the generality of the Saying of Allah (Exalted be He): ﴾There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading)...﴿

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Q 2: With my father, a sister of mine performed Hajj accompanied by a group of people from our country. On the Day of `Arafah, an Iranian woman came to the company of women with whom my sister was, carrying a silk string. Addressing the women, the Iranian woman said, "May one of you who is performing Hajj for the first time knot this string?" The oldest woman of the group ordered other women to knot it. The question is: is the Hajj of those who knotted the string valid? The Iranian woman claims that a sick relative of hers

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will be cured through knotting the string as such. Moreover, my sister and others with her could not, out of feeling shy, go to my father so that he might prevent her from doing so or otherwise.

A: Such an act is not permissible. Furthermore, women who did so are pardoned for being ignorant, if they are ignorant of it being impermissible. However, if they know that it is impermissible, they will be sinful, will have to repent and ask Allah for forgiveness and must not do it again. As for their Hajj, it is valid In sha'a-Allah (if Allah wills).

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`Umrah

Fatwa no. 8872

Q: is it obligatory upon the people of Makkah to perform `Umrah (lesser pilgrimage)? I would like to know the evidence from the Qur'an and Sunnah if it is obligatory upon them to perform it or not. If it is obligatory upon them to perform `Umrah, should they go out to Tan`im?

A: `Umrah is obligatory one time only during a person's life for the people of Makkah or others due to the general proofs for this.

Performing Ihram for `Umrah for a person who is inside the sacred area should be from outside the sacred area such as Al-Tan`im, Al-Ju`ranah or the like.

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The first question of Fatwa no. 4517

Q 1: 'Umrah (lesser pilgrimage) is prescribed to be performed only once in one's lifetime, so is it permissible to do it any time during the year, or only in the months of Hajj?

A: It is permissible to perform 'Umrah at any time of the year including the months of Hajj. If a Muslim performs it in the months of Hajj before the rites of Hajj, then they have performed what is called Tamattu' Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between). If they incorporated the rites of 'Umrah and Hajj, this is called Qiran Hajj (combining Hajj and `Umrah without a break in between).

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Both the Mutamatti' (pilgrim performing Tamattu' Hajj) and Qarin (pilgrim performing Qiran Hajj) should offer Hady (sacrificial animal offered by pilgrims) meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims), if they are not residing at Al-Masjid Al-Haram (the Sacred Mosque in Makkah), i.e. non-resident of Makkah. If the pilgrim performs 'Umrah in Dhul-Hijjah after the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), it is valid and no Hady is required.

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The eleventh question of Fatwa no. 6542

Q 11: what is the ruling on a person who performs `Umrah (lesser pilgrimage) before Hajj, although the former is only an act of Sunnah?

A: The correct view of the two rulings of the scholars is that `Umrah is obligatory, because Allah states: (And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh.) There are also other Hadiths narrated in this regard. If a Muslim performs `Umrah before Hajj during the months of Hajj and performs Hajj in the same year, then he has performed Tamattu` Hajj (combining Hajj and `Umrah with a break in between) which is better than the Ifrad Hajj (performing Hajj only) and Qiran Hajj (combining Hajj and `Umrah simultaneously) for the one who has not brought a hadiy with him. It is reported that the Prophet (peace be upon him) told the Sahabah (Companions of the Prophet) who did not bring sacrificial animals: (Make it `Umrah, for if I had formerly known what I came to know lately, I would not have driven the Hadiy with me and would have finished the state of Ihram along with the people when they finished it.)

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The third question of Fatwa no. 3294

Q3: is it permissible for a person to perform `Umrah before the obligatory Hajj?

A: Yes, it is permissible for a person to perform `Umrah before Hajj because the Prophet (peace be upon him) and his Companions performed `Umrah before the obligatory Hajj.

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The first question of Fatwa No. 9561

Q 1: is it permissible for a person who did not perform Hajj to perform `Umrah (the lesser pilgrimage) only without performing Hajj?

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A: It is permissible for him to perform `Umrah even if he did not perform Hajj in the same year.

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The second question of Fatwa no. 2896

Q 2: a person performs `Umrah during the months of Hajj while he has the intention of performing Hajj. Then he travels outside the Miqat (sites for entering the ritual state for Hajj and `Umrah) of Makkah. Is this `Umrah sufficient for him when he returns to perform Hajj in the same year?

A: Yes, if he has performed `Umrah before, it will make it unnecessary for him to perform the `Umrah again unless he performs it voluntarily.

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The first question of Fatwa no. 10664

Q 1: While I was going to perform `Umrah on 24/9/1407 A.H., after I reached the Miqat (site for entering the ritual state for Hajj and `Umrah), i got rhinitis, and accordingly I went to hospital. After a whole day, I left hospital

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and performed `Umrah, given that while I was assuming Ihram I said, "If a compelling force detains me, I shall assume Ihram wherever I am detained." What is the ruling on this `Umrah? Is it valid in Shaa' Allah (if Allah wills)?

A: If the case is as you have mentioned, that you assumed Ihram at the Miqat, and then performed Tawaf and Sa`y (going between Safa and Marwah during Hajj), your `Umrah is valid, and what happened to you does not affect its validity. It is Allah who decides to accept our deeds or not.

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The first question of Fatwa no. 1559

Q 1: a man was performing 'Umrah (lesser pilgrimage), but, out of ignorance, he performed Sa`y (going between Safa and Marwah) before Tawaf (circumambulation around the Ka`bah). Should he perform Tawaf then Sa`y again?

A: He is not required to perform Sa`y again. It was reported by Abu Dawud in his Sunan with a good chain of transmitters that Usamah Ibn Sharik said: ("I went to perform Hajj along with the Prophet (peace be upon him). People would come to the Prophet (peace be upon him) and said: 'I performed Sa'y before performing Tawaf'; or I made some ritual in advance and put off another.' The Prophet (peace be upon him) would reply: 'There is no difficulty, there is no difficulty, except for a man who unjustly backbited a Muslim man. Indeed, this is the one in difficulty and destruction.'")

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The second question of Fatwa No. (12028)

Q 2: My mother and I performed `Umrah (lesser pilgrimage) together. After we had finished Tawaf (circumambulating the Ka`bah), she felt tired. Because she is old and decrepit, i put her in a wheelchair to perform all rounds of Sa`y (going between Safa and Marwah). is this permissible or not?

A: It is unobjectionable that your mother performs Sa`y on a wheelchair, for she is excused as performing Sa`y on foot is difficult for her.

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Fatwa no. 5341

Q: I am a Saudi citizen who resides in Jeddah. I went to perform `Umrah (lesser pilgrimage) along with my wife

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and a baby that was being breastfed. This was on the twenty-seventh of the last blessed Ramadan. We were faced by a huge crowd and my wife was lost after we finished the first three rounds of Tawaf (circumambulation around the Ka`bah). My breastfed baby remained with me and I stopped my Tawaf and continued looking for my wife as she was not familiar with Makkah and did not know the rituals of `Umrah. The situation became more complicated and I felt bewildered because of my breastfed baby who was crying and my wife who was lost. Thus, I left Al-Haram (the Sacred Mosque in Makkah) and Makkah and went to Jeddah. I left the breastfed baby at my neighbor's place in Jeddah and returned to Makkah to look for my wife. I contacted the police and finally found my wife there by the end of the night. The time was very tight as Suhur (pre-dawn meal before the Fast) was approaching and our breastfed baby, whose mother was greatly worried about him, was still in Jeddah. I also felt tired at that time. Finally, we traveled to Jeddah without completing our `Umrah. Is it obligatory on us to make up for the `Umrah, do any Kaffarah (expiation), or does Islam pardon us because of the problem we had? It may be worthy to mention that this was not our first `Umrah for we had performed `Umrah more than once before. I would also like to inform your Eminence that we conditioned upon entering into Ihram (ritual state for Hajj and `Umrah) that we would abandon `Umrah when Allah (Exalted be He) would detain us; is this considered a Mashru` (Islamically acceptable) detention or not?

A: If the matter is exactly as what is mentioned in the question regarding the condition you made upon entering into Ihram for `Umrah, you do not have to make up for the `Umrah or do a Kaffarah. We hope that the problem you had was an expiation for your past sins.

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The first question of Fatwa No. 2252

Q 1: a woman entered the state of Ihram with the intention of performing `Umrah (the lesser pilgrimage) then she had her menses. For this reason, she did not perform Tawaf (circumambulation around the Ka`bah) and Sa`y (going between Safa and Marwah). She returned home and removed her Ihram (ritual state for Hajj and `Umrah). If she did not remove her Ihram, is there any harm on her?

A: If a woman intends to perform `Umrah then she has her menses and removes her Ihram before performing Tawaf and Sa`y, then, she has to complete her `Umrah after her menses ends if she does not know the legal ruling and her husband has not had sexual intercourse with her. She should make Ghusl (ritual bathing) as she does from Janabah (major ritual impurity related to sexual discharge), then she should perform Tawaf, Sa`y and remove her Ihram after shortening the hair of her head and there is no harm on her. If her husband has sexual intercourse with her, her `Umrah will be invalid. She has to complete her Tawaf, Sa`y and shorten the hair of her head. It is obligatory upon her to make up for that `Umrah with another one starting from the Miqat (sites of starting the ritual state for Hajj and `Umrah) from which she started her first Ihram. She should slaughter a sacrificial animal; either a sheep whose age starts from 6 months and upwards, or a goat whose age starts from one year and upwards. It should be slaughtered in Makkah and its meat should be distributed to the poor there. If the woman does not remove her Ihram for `Umrah, she has to complete it by Tawaf, Sa`y and remove her Ihram for `Umrah by cutting the hair of her head. In any case, her `Umrah is not nullified by menstruation.

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The second question of Fatwa no. 3318

Q 2: I performed `Umrah (lesser pilgrimage) on the third day of Ramadan. Three days later, I transported some people who wanted to perform `Umrah. I entered the Sacred Masjid (mosque) without performing Ihram (ritual state for Hajj and `Umrah) for `Umrah. What should I do in this regard?

A: If you do not intend to perform `Umrah during your second journey, but intend only to transport these people to the sacred Masjid to perform `Umrah, then you will not be blamed for that.

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The first question of Fatwa No. (6427)

Q 1: i once traveled to Makkah where I performed `Umrah (lesser pilgrimage) and left. I traveled to it once again a year later without performing `Umrah this time. What is the ruling on my doing so? Am I sinful?

A: You are not sinful for not assuming Ihram (ritual state for `Umrah) for another `Umrah in the second time you visited Makkah, provided that you passed the Miqat (site for entering the ritual state for Hajj and `Umrah for Hajj and `Umrah) on your way to Makkah intending the performance of neither Hajj nor `Umrah.

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Second and fourth questions from Fatwa no. 8324

Q 2: i went to perform `Umrah (lesser pilgrimage) and i completed all its rituals except for Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah). i stayed in Makkah for two days then I traveled without performing Tawaf-ul-Wada` for I had the intention to return to Makkah after a week or less than a week. What is the legal ruling concerning this issue?

A: There is no harm in what you have done as it is not obligatory to perform Tawaf-ul-Wada` after `Umrah and therefore, you are not obliged to offer Damm (The atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the state of Ihram).

Q 4: I went to Makkah around ten successive times, however, I did not assume Ihram (ritual state for Hajj and `Umrah) or perform Tawaf (circumambulation) around the Ka`bah for I did not know that a Muslim should assume Ihram and perform Tawaf whenever they go to Makkah. A month later, a friend reminded me that this is obligatory; therefore I went and performed `Umrah. Is there any sin on me?

A: If the case is as you have mentioned, there is no sin on you for going to Makkah without assuming Ihram because you did not intend to perform `Umrah in the previous times.

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Fatwa No. (9319)

Q: two brothers traveled to Makkah Al-Mukarramah during the days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). They neither entered the House (Ka`bah) nor performed Tawaf (circumambulating the Ka`bah) or Sa`y (going between Safa and Marwah) as they were only aiming to receive the body of their dead father while they were in sorrow and absent minded. Moreover, they had never been to Makkah before. What Kaffarah (expiation) they are liable to? May Allah reward you with the best and make our deeds and yours devoted to the sake of Allah, the Generous!

A: If what you have mentioned is the case, they are not sinful nor liable for any Kaffarah.

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The third question of Fatwa no. 7870

Q 3: If a person finishes performing `Umrah by performing Tawaf (circumambulation around the Ka`bah) and Sa`y (going between Safa and Marwah), can he cut his hair from one or many parts when ending the state of Ihram from `Umrah?

A: He should shave or cut all the hair of his head.

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The second question of Fatwa no. 11604

Q2: if a person has shaved his hair for `Umrah during this week for example, and intends to perform `Umrah the following week, what should he do, given that his hair is very short and almost close to skin?

A: It is obligatory for the person who performs `Umrah or Hajj to shave or shorten his hair. If the person has no hair, shaving or shortening the hair will not be obligatory and his Hajj and `Umrah will be valid.

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Fatwa No. 10750

Q: We performed `Umrah (the lesser pilgrimage) in Ramadan this year 1407 A.H. We reached the Sacred Mosque at the time of `Isha' (Night) Prayer. We lost one of our friends during the Salah (Prayer), meaning, `Isha' (Night) Prayer. We were busy searching for him from sunrise to the following day. We found him after we had suffered severe tiredness. We left the Sacred Mosque to my brother's house in Makkah. We stayed until breakfast and then we went to the Sacred Mosque, for the women who had accompanied us did not perform `Umrah until the following night. We performed `Umrah and removed our Ihram (ritual state for Hajj and `Umrah) while searching for our lost friend.

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The question now is: Is there any harm on us because we went to the house of my brother in Makkah? Is there any harm on the women for leaving the Sacred Mosque and going to the house of my brother in Makkah? is there any harm on them for performing Ghusl (ritual bathing) while they were in the state of ihram for `Umrah? It should be mentioned that we stayed outside the Sacred Mosque for only one day.

A: If the reality is as you have mentioned, then there is nothing due on you for going to the house of your brother in Makkah and staying there for one day before performing `Umrah. Likewise, there is nothing due on you for performing Ghusl before performing `Umrah for the purpose of cleanliness or cooling oneself.

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First question from Fatwa no. 9622

Q 1: By Allah's support, I was able to perform the Faridhah (obligatory act) of Qiran Hajj (combining Hajj and `Umrah simultaneously) in 1401 A.H. In 1402 A.H. I performed Hajj on behalf of my mother (May Allah be merciful with her) by virtue of Allah's Bestowal. These days, I have a great passion towards returning to these sanctified, blessed lands, as I yearn to perform Tawaf (circumambulation) around Al-Ka`bah , Sa`y (going) between Al-Safa and Al-Marwah, in addition to paying a visit to Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) peace be upon him and his two companions (Abu Bakr and `Umar), offering prayer in Al-Rawdah Al-Sharifah (The area between the grave and the pulpit of the Prophet). If I offer this charitable act, will this be considered as wastefulness or

lavishness? In other words: Suppose I have a surplus of money which suffices to offer `Umrah. On the other hand, I have another choice of donating a sum of money to the Mujahidun (those striving or fighting in the Cause of Allah) in Afghanistan, which is more deserving to spend the money on. Should I Donate the money to the Mujahidun or perform `Umrah? May Allah reward you amply.

A: Both acts are pious and reward worthy, but the benefit of `Umrah is only restricted to its doer, while the benefit of spending on Jihad (striving in the Cause of Allah) will be more extended and widespread, therefore, it is more deserving and preferable.

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The fourth question of Fatwa no. 4461

Q 4: Is the person who assumes Ihram (ritual state for Hajj and 'Umrah) on the last day of Ramadan and only reaches the Sacred House on the first night of Shawwal considered to be performing Tamattu' Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) or not? What is the ruling on a person who assumed Ihram from Jeddah and not from the Miqat (site for entering the ritual state for Hajj and 'Umrah) then reached the Sacred House and performed Tawaf (circumambulation around the Ka'bah) and Sa'y (going between Safa and Marwah during Hajj) then went to Madinah and before he returned to Makkah, he assumed Ihram from Madinah then went to Makkah to perform Tawaf and Sa'y between Safa and Marwah? Is his Tawaf sufficient for him instead of the first required Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and 'Umrah) he had to offer or not?

A: **First,** anyone who assumes Ihram for 'Umrah at the end of Ramadan and performs Tawaf and Sa'y only on the first night of Shawwal then performs Tahalul (removal of the ritual state for Hajj and 'Umrah) after finishing the 'Umrah and afterwards performs Hajj

in the same year, this is not considered performing Tamattu' Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) because his Ihram for 'Umrah was not performed during the months of Hajj.

Second, a person who assumes Ihram for 'Umrah after going beyond the Miqat then performs 'Umrah and travels to Madinah then assumes Ihram at the Miqat for another 'Umrah then performs it, his second 'Umrah will not cancel the first required Dam which he had to offer for passing beyond the Miqat without assuming Ihram in his first 'Umrah.

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The third question of Fatwa no. 2823

Q 3: I performed `Umrah (lesser pilgrimage) on the first days of Ramadan during this year. I stayed there for 15 days. I returned to perform another `Umrah wearing my garment. When I reached the sacred Masjid (mosque), I performed Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque). Then I performed Tawaf (circumambulation around the Ka`bah) for seven rounds, then I performed two Raka`h behind Maqam Ibrahim (the Station of Ibrahim). After that I performed Sa`y (going between Safa and Marwah) seven times. Finally, I cut my hair.

A: What you have mentioned concerning performing `Umrah is what should have been done in this regard. Your `Umrah would be valid

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if you performed it from the Miqat (sites for entering the ritual state for Hajj and `Umrah for Hajj and `Umrah). Moreover, performing Tahiyyat-ul-Masjid upon entering the Sacred Masjid contradicts the Sunnah. The Sunnah of entering the sacred Masjid is performing Tawaf especially for a person who is in a state of Ihram.

If you mean, by performing Ihram in your garment, the garments of Ihram where you performed the first `Umrah, then your `Umrah will be valid. Moreover, you can use this garment many other times for performing Hajj and `Umrah. But if you mean by "your garments" the normal clothes you wear in times other than the time of Ihram, then you have committed two prohibitions that should be avoided during Ihram which is wearing sewn clothes and covering the head if you had covered your head. If you are aware that these things are prohibited during Ihram, then you have to offer two Fidyahs (ransoms); one for wearing sewn clothes and the other for covering your head. These Fidyahs are to slaughter two goats that are qualified to be slaughter as Ud-hiyah (sacrificial animal offered by non-pilgrims), feed six needy people by giving every needy person half a Sa` (1 Sa` = 2.172 kg) of dates or the like of the food of your region, or observe Sawm (Fast) for three days. Moreover, you have to distribute the meat of these goats or the food among the needy people at Makkah. You should not eat from these things. You are permitted to observe Sawm at any time and place. But if you were unaware of the ruling or you forgot it, then you will not be required to offer Fidyah. In both cases, you have to repent to Allah and to seek His forgiveness. You should not do any thing that

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violates your Ihram.

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The first question of Fatwa no. 2830

Q 1: One of the soldiers in Mina performed Hajj. On the eighth of Dhul-Hijjah, he assumed Ihram (ritual state for Hajj and `Umrah), and performed Tawaf (circumambulation around the Ka`bah) and Sa`y (going between Safa and Marwah). On the ninth of Dhul-Hijjah, at noon, he stood at `Arafat and descended before 4 pm of the same day to the tents of his brothers in Muhassir Valley (a valley between Muzdalifah and Mina). He stayed with them until the next day, when he threw the Jamarat (stone pillars at which pebbles are thrown during Hajj) and shaved his hair. Is his Hajj valid or not? Please advise, may Allah reward you.

A: His Ihram on the eighth of Dhul-Hijjah is valid, but the Tawaf and Sa`y he performed are not, because he assumed Ihram inside the Haram (the Sacred Mosque). There is nothing wrong in his standing at `Arafat on the ninth of Dhul-Hijjah at noon. however, descending from `Arafat before 4 pm is invalid, as he should have stayed in `Arafat until sunset. Thus, he left one of the pillars of Hajj, which necessitates that he slaughters an animal, whether a sheep, a goat, one seventh of a camel

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or one seventh of a cow. It should be slaughtered in the Haram and its meat distributed among the poor. As he descended from `Arafat before 4 pm on the day of `Arafah and went to his brothers in Muhassir Valley, this means that he has not spent a night in Muzdalifah. Thus, he has abandoned one of the obligations of Hajj, and he should slaughter an animal, whether a sheep, a goat, one seventh of a camel or one seventh of a cow. It should be slaughtered in the Haram and distributed among the poor. His throwing pebbles and shaving hair on the day of the `Eid (Festival) is valid. The answer does not tackle the rest of the rituals of Hajj, as the questioner did not ask about them.

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The twelfth question of Fatwa no. 6744

Q 12: I came with the intention of performing `Umrah (the lesser pilgrimage) and I have performed it. is it permissible for me to bypass the Mawaqit (fixed places to start the rites of Hajj and `Umrah) and perform another `Umrah if i wish? What is the ruling if I come to Al-Ta'if to fulfill some needs, then I intend to perform `Umrah, finish my `Umrah, and want to perform a second `Umrah for myself or for one of my relatives?

A: Yes, it is permissible to perform another `Umrah from your Miqat (a fixed place to start the rites of Hajj and `Umrah from) or from any other place inside the Sacred Zone whether your second `Umrah is for yourself, for one

of your relatives or a non-relative if the person on whose behalf you are going to perform `Umrah is dead or unable to perform that because of his old age or chronic disease.

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Fatwa no. 7387

What is the ruling on performing `Umrah (lesser pilgrimage) several times during the same year?

A: It is permissible to do this, for the Prophet (peace be upon him) stated, " (The performance of `Umrah is an expiation for the sins committed between it and the previous one. And the reward of Hajj Mabrur (the one accepted by Allah) is nothing except Jannah (Pradaise).") (Agreed upon by Al-Bukhari and Muslim).

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The eighth question of Fatwa no. 2873

Q 8: is Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) one of the obligations of `Umrah for those outside the Haram (the Sacred Mosque) and residents of Al-Ta'if ?

A: If a person of the people of Al-Ta'if wants to leave Makkah

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after performing `Umrah, they should perform Tawaf-ul-Wada`, as the Prophet (peace be upon him) said, (None of you should leave Makkah until the last thing you do is Tawaf around the Ka`bah.) Narrated by Ahmad, Muslim, Abu Dawud and Ibn Majah. In another narration, (The people were ordered to perform Tawaf-ul-Wada` as the last thing before leaving Makkah, except menstruating women who were excused.) Agreed upon by Al-Bukhari and Muslim.

There is disagreement on whether it is obligatory for a person who is performing `Umrah. However, it is safer to perform it, according to the general rules of the Sunnah (whatever is reported from the Prophet).

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The second question of Fatwa no. 968

Q 2: i live in the City of Ta'if. Every two or three months I perform `Umrah. Is Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) obligatory on me after performing every `Umrah, or not?

A: Scholars held different opinions concerning the proper interpretation of the Prophet's statement: ('None should leave (Makkah) until the last thing he does is to circumambulate the Ka`bah.'") Related by Muslim. Some held that it refers only to those who leave Makkah after the rituals of Hajj. Others maintain that it refers to whoever completes Hajj, `Umrah, or whoever leaves Makkah regardless of the religious rites.

Therefore, if you perform `Umrah in the future, you shall make Tawaf Al-Wada` as a sort of precaution and to reconcile between the two opinions.

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The second question of Fatwa no. 2213

Q 2: I used to tell those who were performing 'Umrah (lesser pilgrimage) that they have to perform Tawaf-ul-Wada' (circumambulation around the Ka'bah on leaving Makkah) when leaving Makkah but I heard that there is no Tawaf-ul-Wada' for 'Umrah. I hope you can give me a detailed explanation about this issue.

A: Performing Tawaf-ul-Wada' is obligatory upon whoever makes a pilgrimage to the Sacred House of Allah when they want to leave. Ibn 'Abbas (may Allah be pleased with them) said: "The people were commanded that the last thing they should do is to circumambulate the House, but an exception was made for menstruating women." (Agreed upon by Al-Bukhari and Muslim) He also said: (The people used to return from every path, so the Messenger of Allah (peace be upon him) said: 'None among you should depart until the last thing they do is to circumambulate the House.') (Related by Ahmad and Muslim) Based on the context, this is a command to the pilgrims performing Hajj, because the Prophet (peace be upon him) said it at the end of Hajj, directing the pilgrims performing Hajj.

As for a person who performs 'Umrah, they do not have to perform Tawaf-ul-Wada', but it is an act of Sunnah for them to circumambulate the Ka'bah when they want to leave. There is no evidence that it is obligatory, besides the Prophet (peace be upon him) did not perform Tawaf-ul-Wada' when he left Makkah

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after performing 'Umrat-ul-Qada' ('Umrah performed instead of the 'Umrah the Prophet was prevented from completing), as far as we know from his Sunnah.

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The first question of Fatwa no. 8018

Q 1: I live in a village 100 kilometers away from Um Al-Qura (Makkah Al-Mukarramah). Each year in Ramadan I go to Makkah for `Umrah, and I perform Jumu`ah (Friday) and `Asr (After noon) Prayers there, then I go back to my village. I discussed this with some of my brothers and they said that it is not permissible to do `Umrah every week in Ramadan. Appreciate your guidance, may Allah enlighten you!

A: If the reality is as you have mentioned, this is permissible because there is no text that specifies the length of time that should elapse between one `Umrah and the next.

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The second question of Fatwa No. (3840)

Q 2: I went to perform `Umrah (lesser pilgrimage) in the month of Ramadan.

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I performed Tawaf (circumambulation of the Ka`bah) and Tarawih (special supererogatory night Prayer in Ramadan). Being in doubt regarding whether to perform Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) or not, I asked an old man offering Salah (Prayer) beside me from among the people of Najd about it. He gave me the reply that Tawaf-ul-Wada` is not obligatory on me. After performing Salah, I departed from Makkah Al-Mukarramah without performing Tawaf-ul-Wada`. However, shortly after I was taught that I had to perform Tawaf-ul-Wada` and was presented with some Hadith including the Hadith stating: ﴾Make the last of your Hajj rituals circumambulating the Ka`bah (Tawaful-Wada`).﴿ **I hope to be informed about the issue and what I am liable to.**

A: If what you have just mentioned is the case, you are liable to nothing for departing without performing Tawaf-ul-Wada`. However, the next time you want to leave after performing `Umrah, you should perform Tawaf-ul-Wada`, which is preferable. In fact, tawaful-Wada` is only obligatory on a person performing Hajj.

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Fatwa no. 11380

Q: a person vowed to have his mother perform `Umrah (lesser pilgrimage) every year on the day of `Eid, is it permissible for him to have her perform `Umrah in Ramadan or another time other than the day of `Eid without having to make Kaffarah (expiation)? If she did not want to perform `Umrah, what should he do?

A: If you have your mother perform `Umrah in Ramadan, there is compensation due from you, because

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this is better in reward than the time you specified in your vow. As in the case of a person who vowed to perform Salah (Prayer) in Al-Aqsa Mosque, but he performed the Salah in Al-Masjid Al-Haram, or Al-Masjid Al-Nabawy because he performed it in a better place. The same meaning is indicated in the authentic Hadith narrated on the authority of Jabir (may Allah be pleased with him) who said, " ﴿A man came to the Messenger of Allah on the day of the Opening of Makkah and said: 'O Messenger of Allah, I made a vow that if Allah made you enter Makkah victorious that I will offer Salah in Bayt Al-Maqdis (Jerusalem). The Prophet (peace be upon him) said: "It is better to perform Salah here." The man repeated his words, and the Prophet replied in the same words until he told him: 'Perform Salah where you wish'".﴾ Related by Ahamd, Abu Dawud, and Al-Hakim who classes it as authentic.

However, if his mother abstained from performing `Umrah, then he is not to blame for this, because he fulfilled his vow and it was his mother that abstained.

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fidyah (ransom) for not performing Wajib (obligation) rituals

First, fourth and fifth questions from Fatwa no. 3657

Q 1: What is the ruling on someone who performs obligatory Hajj without performing many Wajib things such as, neglecting to assume Ihram (ritual state for Hajj and `Umrah) from Miqat (sites for entering the ritual state for Hajj and `Umrah for Hajj and `Umrah), and not spending the night in Muzdalifah? Is offering one sacrifice sufficient for both obligations that they did not perform? Or Should they offer two sacrifices?

A 1: They should offer one sacrifice which will suffice both obligations. They should not eat from the meat of this sacrifice, but it should be distributed to the poor in Al-Haram. If they can not afford the sacrifice, they should fast for ten days for not performing the first obligation and another ten days for not performing the second.

Q 4: Concerning the sacrifice that should be offered by a person who did not perform some of the obligations of Hajj, is it different from the Hady (sacrificial animal offered by pilgrims) offered during Tamattu` Hajj (combining Hajj and `Umrah with a break in between) mentioned in Allah's saying: ﴿Then if you are in safety and whosoever performs the ‘Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu‘ and Al-Qirân), he must slaughter a Hady such as he can afford﴾ **? If so, is it permissible for a pilgrim to give the Hady's price in charity to a poor person? If they may, is it permissible for the recipient to spend this money on himself or his family instead of buying and slaughtering the Hady?**

A 4: Whoever does not perform one of the obligations of Hajj and `Umrah should offer a sacrifice. It may be one seventh of a she-camel or cow or one sheep that will suffice Ud-hiyah. It should be slaughtered in Makkah and distributed to the poor in al-Haram. It is impermissible to give its price in charity as it goes against what Allah has ordered.

Q 5: Is it permissible for a person who should offer a sacrifice to delay this act until they arrive at their home town?

When are they allowed to begin offering the sacrifice and when is the deadline of offering it?

A 5: If the person who did not perform one of the Hajj obligations can not afford the sacrifice, they are to fast for ten days; three days during Hajj and seven days after their return to their home. They should begin offering the sacrifice immediately after omitting the obligation whether it is before or after `Eid-ul-Adha (the Festival of the Sacrifice). There is no deadline set for offering it, but when offering the sacrifice is within their ability, they should hasten to offer it. When they delay offering the sacrifice until their arrival to their hometown, offering the sacrifice in their home town will not be sufficient. They should buy the sacrificial animal and slaughter it in Al-Haram and distribute its meat to the poor there. It is permissible to authorize a reliable person to do this on their behalf.

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The first question of Fatwa no. 5351

Q 1: I am a soldier in the Civil Defense, and I attend the season of Hajj every year in Mina and `Arafah, and then I return to Mina, while wearing the military uniform. Is my Hajj valid if I intend to perform it while wearing my uniform and not taking off sewn clothes like the rest of

the pilgrims? It is the nature of my job which obligates this. Please advise, may Allah reward you.

A: There is no harm in performing Hajj while wearing the military uniform. You may perform the rituals of Hajj as mentioned in the question. If you cannot wear the clothes of Ihram (ritual state for Hajj and `Umrah), because the officials will not allow it, you might pay a Kaffarah (expiation), which is feeding six needy people, each of them half a Sa` (1 Sa` = 2.172 kg) of fresh dates, rice or other types of food; observing Sawm (fasting) for three days; or slaughtering an animal for wearing sewn clothes. You should also do the same if you cover your head.

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Fatwa no. 12401

Q: my father went to perform Hajj on behalf of a man and he was accompanied by three of his relatives. They traveled by cab along with some other people. The cab driver took them away from `Arafat shortly before sunset when they could see the sun by the height of the mount. Some of the passengers asked the driver to stop but he did not respond to them. Second, they left Muzdalifah after the middle of the night. After performing Hajj my father returned home and questioned some

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scholars about what he had done. They told him that he had to offer a sacrifice for each person who were in his accompany. They mentioned that this is because my father left `Arafat before sunset. In the season that followed, my father asked someone who intended to perform Hajj to offer four sacrifices on his behalf. That person slaughtered the animals in `Arafat and distributed the meat thereof amongst the pilgrims. A long period of about fifteen years passed, then that person who had slaughtered the sacrifices asked a scholar about what he had done. He was told that it is not permissible to slaughter the sacrifices in `Arafat but they are only to be slaughtered inside Mina or Makkah. Consequently, this man returned to us the value of these sacrifices. Since my father has already died, I received this money myself which was exactly 240 Riyals. This is the same sum of money that my father gave to the man for the value of four sheep. As you know, there is an increase in the value of sheep nowadays. What should I do? Please provide us with your beneficial answer. May Allah benefit and reward you with all the best, and may Allah's Peace, Mercy, and Blessings be upon you!

A: If the matter is exactly as what is mentioned in the question, you have to buy four animals that are each sufficient for Ud-hiyah (sacrificial animal offered by non-pilgrims) or four sevenths of a camel or of a cow that every one seventh of them is sufficient for Ud-hiyah. These should be slaughtered in Al-Haram (all areas which are inside the Sacred Sanctuary of Makkah) and distributed amongst the poor people there. This is considered a Fidyah (ransom) for your father having left `Arafat with his companions before sunset. May Allah accept it and forgive your father and his companions.

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chapter on Fawat and Ihsar

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Fatwa no. 1872

Q: On the seventh of Dhul-Hijjah, I went home; I performed the rituals of `Umrah and went to Mina. I offered the five obligatory daily prayers there, and then I went to `Arafat. We had an accident, and I had a man with me who was performing Hajj on behalf of my mother. He died in the accident, and I returned on the ninth of Dhul-Hijjah. What should I do?

A: As you have assumed Ihram (ritual state for Hajj and `Umrah), you should have continued performing the rituals of Hajj, and you should not have left it for an accident which you survived thanks to Allah. Such an accident is not an excuse for discontinuity of Hajj. As you have returned before standing on the mountain of `Arafat and performing Tawaf (circumambulation around the Ka`bah), you should repent, ask Allah for forgiveness and slaughter a sheep inside Makkah at any time, and distribute it among the poor. You should not eat anything of it, or give any part of it to a wealthy relative. You should also perform Hajj next year in Shaa' Allah (if Allah wills).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 2294

Q 5: what is the ruling on not ending the state of Ihram (ritual state for Hajj and `Umrah) except after Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj)?

A: **Firstly:** The acts done on the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals) for a person who is performing Ifrad Hajj (performing Hajj only), are; throwing Jamrat Al-`Aqabah (the closest stone pillar to Makkah), shaving or cutting one's hair, Tawaf-ul-Ifadah and Sa`y (going between Safa and Marwah during Hajj) if he does not perform it after Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah). A person performing Qiran Hajj (combining Hajj and `Umrah simultaneously) or Tamattu` Hajj (combining Hajj and `Umrah with a break in between) should slaughter Hady (sacrificial animal offered by pilgrims). Moreover, the one who is performing Tamattu` Hajj should perform Sa`y after Tawaf-ul-Ifadah.

Secondly: The best thing is to perform these rites in the following order: throwing pebbles (at the stone pillars during Hajj), slaughtering a sacrifice, shaving or cutting one's hair, Tawaf and Sa`y. This is the example of the Prophet (peace be upon him) in performing these things. He (peace be upon him) threw the pebbles, slaughtered the sacrifice and then shaved his head. After that, `Aishah gave him a scent. Finally the Prophet went to the Sacred Masjid (mosque). He was asked about the order of performing these rites and he said, "There is no hardship on you. There is no hardship on you."

Thirdly: Anyone who does two of these things will partially end the state of Ihram. In this case, he is permitted to do anything that he is normally permitted to do before Ihram except for having sexual intercourse with his wife. If a person performs three of these rites, they will be permitted to do anything that they was permitted to do before Ihram even having sexual intercourse with his wife. There are many Hadith that denote what we say. The Hadith that denotes that a person who does not perform Tawaf-ul-Ifadah on the Day of Sacrifice (10th of Dhul-Hijjah) until sunset will re-enter the state of Ihram is a weak Hadith. This Hadith was reported by Muhammad Ibn Ishaq from Abu `Ubaydah ibn `Abdullah ibn Zam`ah.

Abu `Ubaydah is unknown. He is not a Thiqah (trustworthy) narrator according to people of knowledge as was mentioned in Tahdhib Al-Tahdhib. Moreover, Muhammad ibn Ishaq is not reliable in essential matters unless he is supported by another narrator even if he declared that he heard this narration. Al-Bayhaqy (may Allah be merciful with him) said, "I do not know any of the jurists who held that viewpoint." Ibn Hajr said in Al-Talkhis, "Ibn Hazm reported it from `Urwah ibn Al-Zubayr."

Had this narration been authentically reported from `Urwah, it would not have been used as an argument because it contradicts legal proofs and views held by scholars from among the Companions and those who followed them.

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The second question of Fatwa no. 9204

Q 2: A contracting colleague traveled to perform Hajj last year. He went to Madinah and assumed Ihram (ritual state for Hajj and `Umrah) from the Miqat (sites for entering the ritual state for Hajj and `Umrah for Hajj and `Umrah) of Madinah. He then headed for Makkah. At a checkpoint there, he was ordered to show his license for Hajj. Having no license due to him having performed Hajj last year, he was, therefore, ordered to go back. Is he given the reward of performing Hajj although he did not enter Makkah having assumed Ihram?

A: First: He is not sinful for ending the state of Ihram and going back without performing Hajj. In fact, he is helpless and his intention is known by Allah and He, out of being Merciful to His servants, will give him the reward of the Hajj rituals he performed devotedly.

Second: If someone stipulated on assuming Ihram that if hindered by a preventive he will stop where he is prevented, he will be liable to do nothing. However, if he does not stipulate such a stipulation, he will be liable to slaughter a Hady (sacrificial animal offered by pilgrims) where he is prevented. This is based on the saying of Allah (Exalted be He), ﴿But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel) such as you can afford﴾ He should then have his hair cut or clipped to end the state of Ihram.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13162

Q: I traveled last year to perform Hajj with my wife and two daughters who are aged eight and six . We entered the state of Ihram with the intention for Hajj at the Miqat (sites for entering the ceremonial state for Hajj and `Umrah). However, we did not stipulate a condition while entering Ihram by saying: "If something prevents me (from completing Hajj), I will exit Ihram at the point where I am prevented (from continuing)." Then I entered Makkah to perform Ifrad Hajj (performing Hajj only).

I made Tawaf (circumambulation around the Ka`bah) and Sa`y (going between Safa and Marwah) on the seventh day of Dhul-Hijjah, then I moved to Mina and stayed the eighth day of Dhul-Hijjah there, then I headed to `Arafat on the ninth day and stayed there until after sunset. At midday on the day of `Arafah, I felt terribly ill and took some medication. My health did not improve and then after sunset on the day of `Arafah, I went to Muzdalifah and slept there until dawn. My health continued to deteriorate to the extent that I was taken by ambulance to the hospital in Mina where I stayed the whole day of `Eid. as a result, I was unable to perform Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj), or stone the pillars, as was the case with my children. Furthermore, I did not delegate anyone to perform the ceremonial stoning (of the pillars during Hajj) on my behalf.

At the end of the day of `Eid I left the hospital, though still sick, and wore my regular clothing and left Makkah without performing Tawaf or the stoning (of the pillars during Hajj). When I arrived in Al-Ta'if I did not know what to do. I was admitted to the hospital in Al-Ta'if and then later discharged. No one informed me about what I should do. Finally, I returned to Najran.

What should I do regarding Tawaf-ul-Ifadah which I did not perform in its due time?

Similarly, what should I do with regard to the ceremonial stoning which I also did not perform?

What should I do regarding having worn my regular clothing before performing Tawaf, missing the ceremonial stoning, as well as having had sexual intercourse with my wife before Tahalul (coming out of the ceremonial state for Hajj and `Umrah) that is, after my arrival in Najran?

What should I do concerning my daughters who both made the intention to perform Hajj with us?

Would Your Honor please clarify what I must now do to

please Allah (Glorified and Exalted be He), for I fear His wrath and punishment, and I want to obey Him.

I ask Allah that he may bless and guide you to what is beneficial for all Muslims. I hope that Your Honor will send a written reply to my address, so that I can offer the sacrificial animals in obdience to Allah, may He accept from us.

A: You must return to Makkah and perform Tawaf for Hajj and then Tawaf-ul-Wada` upon departing Makkah. You must also shave your head or cut your hair short intending Hajj. The same applies to your wife and two daughters who should only cut a short lock of their hair for the intention of performing Hajj. Furthermore, all of you must offer a sacrificial animal for neglecting the ceremonial stoning, and another for not spending the night in Mina. The two sacrificial animals should be slaughtered in Makkah and distributed to the poor there.

You could slaughter a Badanah (a she-camel) or a cow and add an extra goat, because the number of sacrificial animals incumbent upon you is eight; the Badanah or the cow would count for seven and the goat will complete the eighth.

As for you, you are required to slaughter another Badanah for having sexual intercourse with your wife before the first Tahallul, and the same for her. The two Badanahs should be slaughtered in Makkah and distributed to the poor in Makkah. Moreover, you should perform another Hajj and enter Ihram form the Miqat as you did in your first Hajj which is now invalid, because you and your wife had

sexual intercourse before the first Tahalul.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13217

Q: I assumed Ihram (ritual state for Hajj and `Umrah) from the Miqat (sites for entering the ritual state for Hajj and `Umrah) and the same was done by my family, my friend and his family. After that, we had an accident and had to return without completing the `Umrah. We did not say, "If a force majeure detains me, I shall end Ihram wherever I am detained." We forgot to say it. What should we do to expiate for the removal of Ihram without completing the `Umrah? Is it permissible for us to slaughter a sacrificial animal at the place where we live if it is obligatory for us to slaughter it? Those who were in my company were my wife, my mature son and daughter, a daughter aged 14, a son aged 11 and five children under the age of ten. Those who were in my friend's company were his wife and four children under the age of five. May Allah grant you success!

A: You all have to return to perform `Umrah and to repent sincerely to Allah. Those among you who had sexual intercourse have to slaughter a sacrificial animal in Makkah and distribute its meat to the poor there to make up for the first `Umrah. The first `Umrah has been nullified and so you all have to complete it and make up for it. The Miqat where you should assume Ihram for the second `Umrah

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is the same Miqat where they assumed Ihram for the first one. As for a person who wears stitched clothes or applies perfume, if he does so out of lack of knowledge or forgetfulness, there is no harm in that. However, if he does it deliberately despite knowing the ruling on it, he has to offer Fidyah (ransom), that is feed six needy people; half a Sa` (1 Sa` = 2.172 kg) of the common foodstuff in his country. If he is unable to do so, he should observe Sawm (Fasting) for three days or offer a sheep for every violation he has made such as wearing stitched clothes, wearing head gear, applying perfume, trimming nails, shaving pubic hair, trimming the moustache and plucking armpit hair. He also has to return to Allah in sincere repentance for doing all that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3483

Q: I went to perform Tamattu` Hajj (combining Hajj and `Umrah with a break in between) this year. After I performed `Umrah before Hajj, I went to Mina on the 3rd of Dhul-Hijjah, 1400 A.H. After I put off Ihram (ritual state for Hajj and `Umrah) for `Umrah, I felt some pain and swelling in my knees which crippled me. When I consulted a doctor, he advised me to discontinue Hajj. It should be noted that I truly could not walk even one meter further because of the extreme pain resulting from this. Afterwards, I returned to Madinah, where I live, on the 5th of Dhul-Hijjah, 1400 A.H. without performing Hajj. It should be mentioned here that when I intended

to perform `Umrah, I did not say "If a force majeure detains me, I shall assume Ihram wherever I am detained" as the Prophet (peace be upon him) said. Is saying this statement a condition for ending Ihram? I would like your Eminence to tell me if I have to offer a sacrifice or not. If yes, is it permissible for me to nominate someone to offer this sacrifice in Makkah?

A: If the reality is as you have mentioned; that is you put off Ihram for `Umrah then discontinued your performance of Hajj and returned to your country before assuming Ihram, there is no harm on you. This is because your `Umrah has been finished once you performed it and put off Ihram for it. In regards to Hajj, you have not assumed Ihram for it yet.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bid'ah in Hajj

The fourth question of Fatwa no. 5609

Q 4: What is the ruling on pilgrims who say Talbiyah (devotional expressions chanted at certain times during Hajj and 'Umrah) in unison, where one of them says it and the others repeat after him?

A: This is not permissible, because it is not authentically reported that the Prophet (peace be upon him) or any of the Rightly-Guided Caliphs (may Allah be pleased with them) who succeeded him, did that; rather, it is a Bid'ah (innovation in religion).

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The fourth question of Fatwa no. 5741

Q 4: After returning from the Sacred land, the pilgrims stay in their homes for a week and do not go out to fulfill their needs or to perform Salah (Prayer) at Masjids (Mosques), and people visit them to ask them to supplicate for them, is this an act of Sunnah?

A: This is not an act of Sunnah, rather it is Bid`ah (innovation in religion). Whoever claims that it is an act of Sunnah has wronged. It is not permissible for those pilgrims to stay in their houses and not to offer Salah in congregation at the Masjids unless there is a Shar`i (Islamically lawful) excuse. What was mentioned is not an excuse and they are committing a sin, by not attending the Salah.

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Fatwa no. 5303

Q: Some pilgrims have accidents while ascending Al-Nur Mountain and descending the Cave (Hira'). Therefore, some people suggested establishing stairways that lead to the Cave, along with blocking any other ways leading to it by iron grids, to prevent anyone from going there except through the specified route for ascending and descending.

A: Ascending the mentioned Cave is neither of the Hajj rituals, nor of the Sunnah (supererogatory acts of worship following the example of the Prophet) acts in Islam; rather, it is a Bid'ah (innovation in religion) and is one of the means leading to Shirk (associating others with Allah in His Divinity or worship). Accordingly, people must be prohibited from ascending it; stairways should not be established, and ascension to it should not be facilitated by any means, pursuant to the saying of the Prophet (peace be upon him): ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿ (Agreed upon its authenticity by Imams Al-Bukhari and Muslim) More than fourteen centuries have passed since the rise of Islam and the outset of revelation, and we have not known that any of the Rightly-Guided Caliphs, the Sahabah (Companions of the Prophet), or the Muslim rulers who were in charge of the rituals in the past have done this. The welfare of everyone is in following their way and treading in their footsteps, in the hope of attaining Reward from Allah,

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by applying the Manhaj (methodology) of His Messenger (peace be upon him), and blocking all the means leading to Shirk.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Etiquettes of visiting the Prophet

(Part No. 11; Page No. 362)

The seventh question of Fatwa no. 10768

Q 7: Is it obligatory for pilgrims, men and women, to visit the grave of the Messenger (peace be upon him), Al-Baqi' graveyard, Uhud Mount, and Qiba' Masjid, or is it restricted to men only?

A: It is not obligatory for pilgrims - men or women - to visit the grave of the Messenger (peace be upon him) or Al-Baqi`. Rather, it is prohibited to travel for the purpose of visiting graves. This is absolutely prohibited for women, even if it does not involve traveling. The Prophet (peace be upon him) stated: ﴾There should be no travel to visit a Masjid (mosque) except for three: this Masjid of mine (the Prophet's Mosque), Al-Masjid Al-Haram (the Sacred Mosque), and Al-Masjid Al-Aqsa (in Jerusalem),﴿ Agreed upon by Al-Bukhari and Muslim. He (peace be upon him) had also cursed women who visit graves. However, it suffices for women to offer Salah (prayer) in Al-Masjid Al-Nabawi and convey peace and blessings upon the Prophet continuously, in and outside the Masjid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. (6854)

Q: Answer us, may Allah reward you with the best reward, about whether a person performing `Umrah (lesser pilgrimage) at a time other than that of Hajj has to perform Tawaf-ul-wada` (circumambulation around the Ka`bah on leaving Makkah). In fact, I have performed three `Umrahs at times other than that of Hajj performing no Tawaf-ul-Wada` basing my act on the book of Sheikh Ibn Jarul-Lah, may Allah forgive him, his parents and all Muslims. In the book, the Sheikh mentioned

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fundamentals and pillars of `Umrah giving no mention of Tawaf-ul-Wada`. However, I was told by some people that one has to perform Tawaf-ul-Wada` for `Umrah. Moreover, as for visiting Al-Masjid Al-Nabawy and saluting Allah's Messenger (peace be upon him); is the Wada` (farewell) of visiting it, saluting Allah's Messenger (peace be upon him)? Actually, mentioned in the copies of supplications are the Wada` of Al-Masjid and saluting the Prophet (peace be upon him).

A: **First:** It is not obligatory on a person who performs `Umrah at a time other than that of Hajj to perform Tawaf-ul-Wada`. Accordingly, you are liable to nothing for leaving Makkah after performing `Umrah without performing Tawaf-ul-Wada`. However, it will be good to perform Tawaf-ul-Wada`.

Second: Visiting the grave of the Prophet (peace be upon him) is a Sunnah (a commendable act) which is based on the general purport of Hadith exhorting us to visit graves. Nevertheless, one should not undertake a journey specifically for that purpose. Thus, the grave of the Prophet (peace be upon him) should be visited by those living in Madinah or its suburb whose moving to Madinah may not be considered travel. Accordingly, undertaking a journey to Madinah specifically to visit his grave is not permissible, for he (peace be upon him) forbade it in the Hadith: ﴾Do not undertake journey but to three Masjids (mosques): this Masjid of mine, Masjid-ul-Haram (Makkah) and Masjid-ul-Aqsa (Jerusalem). ﴿ However, if someone travels to Madinah for a certain other purpose such as trade, seeking knowledge and the like or travels to it to offer Salah (Prayer) in Al-Masjid Al-Nabawy seeking the doubled reward, he should offer Salah first then visit the Prophet (peace be upon him), the Shar`y (Islamic legal) visit invoking blessings and peace upon him and saluting Abu Bakr and `Umar, asking Allah to be pleased with them and supplicating Allah for them. Anyway, this is to be done without rubbing oneself against the grave or its surroundings or kissing anything thereof. This is also to take place without supplicating the Prophet or seeking his help, for, in fact, supplicating him and seeking his help after

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his death is like supplicating any other dead person which is an act of major Shirk (associating others in worship with Allah). It suffices to invoke peace and blessings on him and ask Allah to be pleased with Abu Bakr and `Umar (may Allah be pleased with them both).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Chapter on Hady, Ud-hiyah, and 'Aqiqah

(Part No. 11; Page No. 366)

Hady offered for Tamattu' Hajj

Fatwa no. 1131

Q: I performed the rituals of 'Umrah (lesser pilgrimage) in Shawwal 1395 A.H., after that I went back to my own country, and as I have decided, In sha'a-Allah (if Allah wills), to perform the obligatory Hajj this year, 1395 A.H. will I be required to offer a Fidyah (ransom for a willful violation of a prohibition or obligation while in the ritual state for Hajj and 'Umrah) or not? May Allah reward you with the best!

A: The majority of Fuqaha' (Muslim jurists) are of the opinion that you do not have to offer a Hady (sacrificial animal offered by pilgrims), because you did not perform 'Umrah followed by Hajj during the months of Hajj in the same journey (Tamattu' Hajj), for you said that you returned to your country after performing 'Umrah in Shawwal, 1395 A.H., and you did not stay in Makkah until you performed Hajj.

However, some Fuqaha' are of the opinion that you have to offer a Hady if you performed Hajj in the same year, even if you returned to your own town or country or to a place that was further away, this is because of the general meaning of Allah's Saying: ﴾Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qirân), he must slaughter a Hady such as he can afford﴿ The ruling applied and acted upon in this regard is based on the view of the Jumhur (dominant majority of scholars); which says that it is not obligatory to offer a Hady in this case.

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1820

Q: i came from Madinah to Makkah to perform `Umrah (lesser pilgrimage) in the days of Hajj without having the intention of performing Hajj unless I was to perform it on behalf of someone in return for a wage. Days later, I performed Hajj and then `Umrah on behalf of someone. I asked whether I have to offer Hady (sacrificial animal offered by pilgrims) or not. Some scholars are of the view that it is obligatory upon me to offer Hady even if I performed `Umrah for myself and Hajj on behalf of someone else. Other scholars are of the view that it is not obligatory upon me to offer Hady as I performed Ifrad Hajj (performing Hajj only) on behalf of someone else and the `Umrah which I performed has nothing to do with the Hajj I performed on behalf of the other person. Please guide me in this regard.

A: If the situation is as you have mentioned, that you have performed `Umrah without having the intention to perform Hajj unless you perform it on behalf of someone else, then you performed Hajj on behalf of someone, you should offer Hady. This applies even if you were not certain of performing Hajj when you were performing your `Umrah and even if you were performing `Umrah for yourself and Hajj on behalf of someone else, for the general meaning of Allah's saying, ﴿Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qirân), he must slaughter a Hady such as he can afford﴾ Allah has included whoever intends to perform Hajj

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when performing `Umrah and whoever did not intend Hajj while performing `Umrah. He (Exalted be He) also included whoever performs Hajj and `Umrah for themselves and also whoever performs `Umrah for themselves and Hajj on behalf of someone else. Allah (Exalted be He) considers this Tamattu` Hajj (combining Hajj and `Umrah with a break in between) and therefore, a Hady should be offered.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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First question of Fatwa no. 4709

Q 1: I am an Egyptian student. I went to Saudi Arabia in Ramadan to perform `Umrah (lesser Hajj). I did so then I went to Jeddah to work and try to remain there until the time of Hajj. I actually stayed there until Dhul-Qa`dah, then I went to Makkah, performed `Umrah and returned to Jeddah. I continued working until the time of Hajj when I entered Ihram (ritual state for Hajj and `Umrah) with the intention of performing Ifrad Hajj (Hajj only). I finally performed Hajj. Is it obligatory on me to offer Hady (sacrificial animal offered by pilgrims)?

A: According to the proper opinion of scholars, it is obligatory on you to offer the Hady of Tamattu` (combining Hajj and `Umrah with a break in between). this is because you performed `Umrah in the months of Hajj. Your return to Jeddah after the performance of `Umrah does not interrupt your Tamatu`.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 5357

Q: We are a group of illiterate pillgrims, when we arrived to Al-Sa`diyyah the place where we should assume Ihram (ritual state for Hajj and `Umrah), we intended to go to Al-Madinah first to visit the grave of the Messenger (peace be upon him), therefore we asked the guide in Al-Sa`diyyah who was assigned by the government, he replied that we could assume Ihram here in Al-Sa`diyyah, perform two Rak`ahs (units of prayers) and say: "Labayka Allahuma `Umrah", then offer Tawaf (circumambulation around the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj), after that we are released from Ihram and can go to Al-Madinah to offer Salah (prayer) in Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah). Thereof, we assumed Ihram from Abar `Ali, then intended to offer Hajj. He told us that we will be exempted from offering Hady (sacrificial animal offered by pilgrims) or Sawm (Fast) in this case. And as we arrived to our city - which is Jizan - some people told us that this was impermissible except by offering Hady or fasting. Please advise us of the solution to this problem. May Allah reward you amply.

A: This issue is controversial among scholars, as some of them are of the view that it is obligatory to offer Hady or to fast, while others are of the view that it is not. But the preponderant opinion is that each one of you has to offer Hady, and since you can not do this, as you have already returned to your city, you should fast for ten days, knowing that the Hady should be sacrificed inside the Makkan Sanctuary, and it should be distributed to the poor, and you are permitted to eat from it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 10727

Q 1: I performed Hajj with my wife in 1406 A.H. i lost my money and personal documents. i neither slaughtered Hady (sacrificial animal offered by pilgrims) nor observed Sawm (fasting) for ten days. One of my relatives slaughtered Hady on the third day of `Eid-ul-Adha (the Festival of the Sacrifice). is this enough? Please advise, may Allah reward you. What should I do? What is the Kaffarah (expiation)?

A: A person performing Hajj, whether Qiran (combining Hajj and `Umrah simultaneously) or Tamattu` (combining Hajj and `Umrah with a break in between), should slaughter Hady in Makkah. If they do not do so, they should observe Sawm for ten days, three of which are during Hajj and seven after returning home. As you have neither slaughtered Hady nor observed Sawm, both you and your wife should slaughter a sheep as an Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah. If your relative slaughtered Hady on your behalf in Makkah, this would be enough, provided that it was with your permission.

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The first question of Fatwa no. 3594

Q 1: a man combined Hajj and `Umrah simultaneously, and performed all the rituals of Hajj. In the days of Mina, he slaughtered an Ud-hiyah (sacrificial animal offered by non-pilgrims), but did not slaughter Hady (sacrificial animal offered by pilgrims) due to ignorance, until the end of the days of Mina. Should he slaughter Hady?

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A: If the case is as you have mentioned, that man should slaughter Hady for Qiran (combining Hajj and `Umrah simultaneously) in Makkah, and he can eat from it. He can also authorize someone to slaughter it on his behalf in Makkah. The Ud-hiyah he slaughtered does not exempt him from slaughtering Hady.

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Fatwa no. 4346

Q: i entered the state of ihram (ritual state for Hajj and `Umrah) with the intention of performing Qiran Hajj (combining Hajj and `Umrah simultaneously), and i ended the state of ihram after offering Salat-ul-`Eid (the Festival Prayer) and after throwing pebbles (at the stone pillars during Hajj). However, i did not slaughter Hady (sacrificial animal offered by pilgrims); what should i do now? I performed this Hajj twenty three years ago. Please advise, may Allah guide you always.

A: If the case is as you mentioned, that you performed Qiran Hajj, and you did not slaughter Hady, you should do it in Makkah whether you do it yourself or through a trusted authorized person, as Allah says, (Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qirân), he must slaughter a Hady such as he can afford) (Surah Al-Baqarah, 2: 196). If you cannot slaughter Hady, you should observe Sawm (fasting)

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for ten days, whether consecutively or separately. You should hasten to do this as soon as possible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 8402

Q: I performed Qiran Hajj (combining Hajj and `Umrah simultaneously) this year with my wife. I intended to slaughter two sheep as Hady (sacrificial animal offered by pilgrims). However, one of my companions in Hajj, who had also performed Qiran Hajj with his wife, told me that he heard that one animal is enough for both the husband and wife. He heard this in the Khutbah (sermon) of Salat-ul-`Eid (the Festival Prayer) in Al-Masjid Al-Haram (the Sacred Mosque in Makkah). Thus, I slaughtered one animal. I ate part of it; distributed another part among our companions who did not slaughter Hady; and distributed the rest among the needy people. Other people told me that I committed a mistake, and that it was not enough to slaughter one animal for both the husband and wife, unless in `Eid-ul-Adha (the Festival of the Sacrifice), i.e. they are not performing Hajj or `Umrah. What should I do so that our Hajj is valid?

A: A person who performs Qiran Hajj or Tamattu` Hajj (combining Hajj and `Umrah with a break in between) should slaughter Hady, which is a sheep, one seventh of a camel or one seventh of a cow. If they can not do so, they should observe Sawm (fasting) for three days during Hajj

and seven days after returning home. As your intention was to slaughter for yourself and your wife, you should slaughter another Hady for both of you. As for Ud-hiyah (sacrificial animal offered by non-pilgrims), you only need to sacrifice one for the household, as the Prophet (peace be upon him) used to slaughter one Ud-hiyah for himself and his household.

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`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13325

Q: I work as a pilgrim's guide. Many pilgrims charge proxies to slaughter sacrificial animals on their behalf during Hajj, whether these animals are sacrificed for Tamattu` Hajj (combining Hajj and `Umrah with a break in between) or Qiran Hajj (combining Hajj and `Umrah simultaneously) or as Ud-hiyah (sacrificial animal offered by non-pilgrims) or as Fidyah (ransom) for missing a Wajib (obligatory part of Hajj) or as Sadaqah (voluntary charity). Some of these proxies are sometimes unable to slaughter these sacrificial animals on behalf of the pilgrims due to compelling reasons. Please give us a reply to the following two questions: 1- Do these proxies have to slaughter the sacrificial animals after the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah)? 2- Is it permissible for them to delay slaughtering until the Days of Tashriq of the next Hajj?

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I extend my best regards and deep appreciation to Your Eminence for illustrating the relevant Islamic ruling which will be helpful to the pilgrims and their proxies. May Allah grant you success, make you a source of benefit to all Muslims, reward you with the best on their account and may He protect and guard you!

A: Hady (sacrificial animal offered by pilgrims) offered for Tamattu` or Qiran Hajj has to be slaughtered at its prescribed time which starts from the Day of Sacrifice (10th of Dhul-Hijjah) and continues until the last of the three Days of Tashriq. As for offering sacrificial animals for missing a Wajib (an obligatory part of Hajj) or committing an unallowable act during Hajj or even as Sadaqah, these have to be slaughtered after the occurrence of their relevant causes, no matter whether during, before or after the prescribed days of slaughtering. It is necessary to do it as soon as possible. It is however, permissible to delay it until some time later.

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The fourth question of Fatwa no. 4457

Q 4: if a person does not find a sacrificial animal or it is not possible for him to get it until after the 15th of Dhul-Hijjah then he gets one, is it permissible for him to slaughter it? What is the ruling on a resident if he is incapable at the beginning of Hajj and then gets the sacrificial animal, should he slaughter it or is it too late?

A: Firstly: A person who performs Tamattu` Hajj (combining Hajj and `Umrah with a break in between) or Qiran Hajj (combining Hajj and `Umrah simultaneously) must offer Hady (sacrificial animal offered by pilgrims) on the Day of `Eid-ul-Adha or in the three days of Tashriq (10th, 11th, 12th of Dhul-Hijjah) and if he can not, he should fast for three days in Hajj

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and seven days when he returns home. It is not permissible for him to delay what is incumbent upon him with the ability to do so.

Secondly: For those who do not offer Hady (sacrificial animal offered by pilgrims) of Tamattu` at its due time due to their inability, then become able to slaughter it, before observing fasting, to make up for it, they do not have to perform it at anytime in Makkah. They should repent to Allah from their negligence and should not repeat this action again whether they delayed it intentionally or due to negligence.

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First question from Fatwa no. 12923

Q 1: I performed Hajj when I was about 16 years old, but I did not find a Hady (sacrificial animal offered by pilgrims) at the time, so I fasted three days in Makkah and there were still seven days remaining, but Satan incited me not to fast them. Now, I am almost 60 years old, I hope that your Eminence will clarify for me what to do. Do I have to pay Fidyah (ransom)? Or should I fast? Knowing that I performed Hajj again after that incident that occured during my first Hajj. May Allah keep you safe.

A: You should offer a sacrifice in Makkah and distribute it to the poor there, and you are permitted to eat from its meat. It is also permissible for you to delegate a trustworthy person to do this

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on your behalf in Makkah and you should offer Tawbah (repentance) to Allah (Exalted be He).

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The second question of Fatwa No. 10741

Q 2: if there is difficulty in getting the Hady (sacrificial animal offered by pilgrims) in Mina, is it permissible for me to search for it outside Mina; in the outskirts of Makkah?

A: A person intending to perform Tamattu` Hajj (combining Hajj and `Umrah with a break in between) and Qiran Hajj (combining Hajj and `Umrah simultaneously) has to offer a Hady for his pilgrimage. He may get it from Mina or elsewhere. However, he has to slaughter it within the boundaries of the Haram. It is authentically reported that Mina and the territories of Makkah are all valid places for offering the Hady.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 2650

Q 2: While we were performing Hajj and when slaughtering the sacrificial animals, we witnessed some people slaughtering young sheep. Others told them that this is impermissible, but they claimed it was acceptable and cited Allah's statement:

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﴾he must slaughter a Hady such as he can afford﴿ **knowing that they are considerably well versed in Shari`ah (Islamic law), and some pilgrims ask them regarding some matters of the rituals of Hajj. Kindly explain to us the ruling in this regard. is it permissible to slaughter young sheep under the age stipulated by islamic law? Is there any condition with regard to the age of animals slaughtered as in the case of Ud-hiyah (sacrificial animal offered by non-pilgrims)? What is the meaning of Allah's statement:** ﴾he must slaughter a Hady such as he can afford﴿

A: The Shar`y (Islamically lawful) evidence indicates that a six-month old sheep are adequate as a sacrifice and so are one-year old goats, a two-year old cow, and a five-year old camel. Anything younger than that does not count as a Hady (sacrificial animal offered by pilgrims) or Udhiyah. This is what the Qur'an refers to in the relevant Ayah, because the texts of the Qur'an and Sunnah explain one another.

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The third and seventh questions of Fatwa no. 2897

Q 3: are the conditions of Hady (sacrificial animal offered by pilgrims) the same as those of the Ud-hiyah (sacrificial animal offered by non-pilgrims)? Is it permissible to offer a young and lean sheep?

A: Yes, the conditions of Hady are not different from that of Ud-hiyah. A person should avoid one-eyed animals whose defects are obvious, lame animals which are obviously lame, sick animals whose sickness is obvious,

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and emaciated animals that no one would choose. As for the minimum age that the animal should reach, it is six months for sheep, a year for goats, two years for cows and five years for camels. It is impermissible to offer an animal younger than this age as Hady, Ud-hiyah (sacrificial animal offered by non-pilgrims) or `Aqiqah (sacrifice for a newborn).

Q 7: Is it permissible for a pilgrim who performs Qiran Hajj (combining Hajj and `Umrah simultaneously) to buy the Hady from Miqat (sites for entering the ritual state for Hajj and `Umrah) or should he bring it from his town?

A: It is permissible for a pilgrim who performs Qiran Hajj to buy the Hady from Miqat, from a place before or after it, to bring it from his town, or to buy it from `Arafah.

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Tenth question from Fatwa No. 2392

Q 10: Is it permissible for every seven pilgrims who intend to perform Tamattu` Hajj (combining Hajj and `Umrah with a break in between) to share in offering a camel as a Hady (sacrificial animal offered by pilgrims) and will it be sufficient for all of them or does each one of them have to offer a sheep?

A: It is permissible for every seven people to share in offering a camel either as a Hady or as Ud-hiyah (sacrificial animal offered by non-pilgrims) if this camel has reached the age of five in which case Arabs describe it as a Thaniy (a five-year-old camel). A sheep is sufficient for one person if it is six months old while a goat is sufficient for one person if it is one year old.

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One seventh of a camel or a cow is sufficient for a person who performs Tamattu` Hajj (combining Hajj and `Umrah with a break in between) or Qiran Hajj (combining Hajj and `Umrah simultaneously) and is also sufficient for a person who offers Ud-hiyah. This is based on the Hadith reported on the authority of Jabir (may Allah be pleased with him) who said: ﴾The Messenger of Allah (peace be upon him) enjoined us to have each seven of us sharing in offering a camel or a cow as sacrifice.﴿ Agreed upon by Al-Bukhari and Muslim. In another narration, he said that the Messenger of Allah (peace be upon him) said to them: ﴾Let every seven persons join in a camel or a cow for offering sacrifice.﴿ Narrated by Al-Burqany in his Sahih according to the conditions of Al-Bukhari and Muslim. In another narration, Jabir said: ﴾We joined the Messenger of Allah (peace be upon him) in Hajj and `Umrah and seven persons shared in the sacrifice of an animal. A person said to Jabir: Can seven persons share in the sacrifice of a cow as they share in a camel? He said: It is also a sacrifice.﴿ Narrated by Muslim.

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The fourth and fifth question of Fatwa no. 3635

Q 4: Is it permissible for some well-off people to offer one cow as a sacrificial animal on the day of Sacrifice (10th of Dhul-Hijjah) claiming that it is equal to seven sheep or horned rams? Is it lawful for them to eat its meat? Which is more favored by Allah; slaughtering of a sacrificial animal or eating from its meat?

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A: a cow or a camel suffices seven people as a Hady (sacrificial animal offered by pilgrims) or Ud-hiyah (sacrificial animal offered by non-pilgrims). It is an act of Sunnah for whomever slaughters a Hady or Ud-hiyah to keep one-third of its meat, to give one-third as charity to the poor, and give the rest to relatives and neighbors, etc.

Q 5: Is the collective participation of seven people in one sacrificial animal permitted by the Messenger of Allah (peace be upon him) general or only under legal excuse? We read that Malik prefers slaughtering a ram to a camel.

A: The difference in the offerings a servant makes seeking Allah's nearness depends on the difference in its nature and value, and the intention of the servant. As for seven people sharing in a cow or a Badanah (a camel) as a sacrificial animal, this is general and not specific to whether there are excuses or not.

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The first question of Fatwa no. 6138

Q 1: is it permissible to slaughter the Hady (sacrificial animal offered by pilgrims) outside Makkah, i.e. in the homeland of the person who is performing Hajj?

A: The place where the Hady should be slaughtered is Makkah, so the Hady for all types of Hajj should be slaughtered inside Makkah. It is not permissible to slaughter it in the homeland of the person performing Hajj outside

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Makkah. This is permissible only if the sacrificial animals allocated for Hady are about to perish before arriving in Makkah. In this case, it should be slaughtered wherever it is which will be sufficient. The same ruling goes for Al-Muhsar (a person who intends Hajj or `Umrah but can not because of an obstacle or hindrance), he should slaughter his sacrificial animal wherever he is hindered.

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First question from Fatwa no. 5276

Q 1: allah (Exalted be He) says: (eat thereof, and feed the poor who does not ask (men), and the beggar who asks (men).) **Who are these people?**

**A: Al-Qani`** (the poor) is the one who is content with what he is given, and Al-Mu`tarr (beggar) is the one who comes to you and rubs shoulders with you so that you will give him some meat, but does not ask for it. Al-Qani` is also suggested to be the one who is too proud to ask while Mu`tarr is the one who does ask.

This Ayah means: Allah (Exalted be He) has created and subjected camels, cows and sheep wherein there are many benefits for man. Allah has prescribed us to slaughter them as Hady (sacrificial animal offered by pilgrims) during Hajj and `Umrah and as Ud-hiyah (sacrificial animal offered by non-pilgrims)

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in `Eid-ul-Adha (the Festival of the Sacrifice) to draw nearer to Him. Moreover, Allah commands us to eat from this sacrifice and to feed the needy and beggars who are too proud to ask for it. This is so that we will have some sympathy with them, hope for the reward and thank Allah for His Blessings.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 6157

Q: Last Hajj season, my wife and I performed the Faridah (obligatory act) of Hajj, Praise be to Allah for this. We performed it according to the authentic Sunnah (whatever is reported from the Prophet) of the Messenger of Allah (peace be upon him). We performed Tamattu` Hajj (combining Hajj and `Umrah with a break in between), but at the time of offering the Hady (sacrificial animal offered by pilgrims), we were very exhausted and had no time to search for poor people to give it to them. Therefore, we took one third of it with us and kept the rest in the butchery. We did not have a car to carry it at that time. After returning to the Emirates where we work, we had read a fatwa issued from Al-Azhar that our act does not suffice, and that whoever does this will not be considered to have fulfilled offering the Hady. Accordingly, I became very confused regarding the validity of this act. If it is valid, what is the ruling on performing the Faridah of Hajj? Was this sufficient for me or not? I want to feel assured about this, May Allah reward you amply.

A: If the reality is as you mentioned, your Hajj is valid, and offering the Hady will not be influenced by not distributing it to the poor, rather, it is sufficient for you even if it was not distributed.

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But it is better for whoever offers it, or their delegate, to distribute it, to ensure the prevalence of its benefit.

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Fatwa no. 3521

Q: I performed Hajj in 1400 A.H. When it was time to offer Hady (sacrificial animal offered by pilgrims), I ran a temperature which made me suffer a lot. Next to me were some people of Khauya (people who participate in the organization of services offered to pilgrims) who work for the Saudi Ministry of Interior. I gave them the sacrificial animal to slaughter on my behalf. They tied it to their tent and promised to slaughter it on my behalf. I forgot to tell them my name and I do not know any of them. I only know that they live in Makkah. Though they showed signs of righteousness, I have now started to doubt whether they offered the sacrificial animal on my behalf or not. Please inform me of the ruling may Allah reward you with best and protect you.

A: If the reality is as you have mentioned, this will serve as nominating them as proxies to slaughter the sacrificial animal on your behalf. Nothing else is required of you as Allah (Exalted be He) never burdens a person beyond their ability. There is no blame on

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you if they do not slaughter it. It is they who will bear the blame. There is also nothing wrong with forgetting to tell them your name as it is sufficient that, upon offering it, they hold the intention to slaughter it on behalf of the person who gave it to them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The sixth question of Fatwa no. 9818

Q 6: is it permissible to distribute the price of the Hady (sacrificial animal offered by pilgrims) instead of slaughtering it, for sometimes in Mina it is buried in dust without anyone eating from it? Is it permissible to slaughter the Hady in Egypt for example or in the homeland of the person performing Hajj?

A: First: It is not sufficient to pay the price of the Hady.

Second: It is not sufficient to slaughter it outside Makkah and outside the Haram (Sacred) Zone around it.

Third: If you can not find any of the poor to take it in Mina, you may slaughter it inside Makkah because there are many poor people there.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Second question from Fatwa no. 12084

Q 1, 2: is it permissible for a person who has to offer a Hady (sacrificial animal offered by pilgrims) or a Fidyah (ransom) during Hajj, if he does not find any needy people to take the meat of the sacrifice as charity, to bring it to the pilgrims' encampment so that it may be cooked in the encampment kitchen without giving it in charity? Is it permissible for us to slaughter our sacrifices in Makkah or `Arafah then bring them to Mina afterwards?

A: First: The Hady (sacrificial animal offered by pilgrims) that should be offered by a pilgrim who performs Tamattu` Hajj (combining Hajj and `Umrah with a break in between) or Qiran Hajj (combining Hajj and `Umrah simultaneously) or whatever is driven to the sanctuary (territories of Makkah) as sacrifice should be divided into three parts, and there is no harm if the person eats more than one third of the sacrifice.

Second: It is not permissible for the pilgrim to eat from the obligatory sacrifices other than Hady for Tamattu` Hajj (combining Hajj and `Umrah with a break in between) or Qiran Hajj (combining Hajj and `Umrah simultaneously). This applies to the sacrifice offered as a Fidyah (ransom) of having an ailment of the head during Hajj, as compensation for missing a ritual of Hajj, like the expiation for hunting during Hajj, or a vow or so. It is not permissible for a person who is obligated to offer them to eat from them. They should be given in charity to the poor of Makkah whether obligated in Makkah or for Ihram.

Third: Slaughtering the Hady for Tamattu` Hajj or Qiran Hajj should be done in Mina or in Makkah or any place in the territories of Makkah. It is authentically reported that the Prophet (peace be upon him) slaughtered his Hady in Mina and said: (I have slaughtered here and Mina is a place for slaughtering and the roads of Makkah are all roads and places for slaughtering.)

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Fatwa no. 2814

Q: I traveled this year to perform the obligation of Hajj with the intention of performing Qiran Hajj (combining Hajj and `Umrah simultaneously). After performing all the rites of Hajj and `Umrah, on the day of slaughtering the Hady (sacrificial animal offered by pilgrims) I found that I had lost all the money I had which was 450 Saudi Riyal. I did not know whether it was stolen from me, or I just left it somewhere. Due to all this, I could not offer a sacrificial animal and intended to make it up by fasting. However, when I decided to fast the prescribed three days, I came down with the flu and I went to the hospital in Makkah. I was given the necessary medications, but I could not offer Sawm (Fast). After a while, I returned to the city of Riyadh in a hired car. By the time I arrived in Riyadh, my sickness worsened and I had to go to Al-Sharq hospital. After being examined, I was given the necessary medication and I was in no way able to fast. Is it permissible to offer Sawm after recovering from my illness? What should I do in this regard, knowing that I had the intention of offering the sacrificial animal but it was the Divine Decree. I hope your honor will give me your Fatwa in this regard. May Allah make you benefit to the religion of Islam.

A: If it is as you have mentioned that you entered Ihram (ceremonial state for Hajj and `Umrah) for Qiran Hajj (combining Hajj and `Umrah simultaneously) and after performing them, you lost your money and could not afford a Hady (sacrificial animal offered by pilgrims), then you are required to fast for three days in Hajj, and seven when you return to your country or place of residence. But as you mentioned that you remained sick until you returned to Riyadh and you could not offer Sawm, then you must fast ten days in your place of residence which is Riyadh, or anywhere when you are able and in a good condition.

However, if you are able to offer a sacrificial animal in your home country, then you are not permitted to offer Sawm, and you should offer the Hady in Makkah yourself, or delegate someone else to do it on your behalf.

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The eleventh question of fatwa No. (1734)

Q 11: someone who performed Hajj had to offer a sacrificial animal but he could not get one on the first day of `Eid-ul-Adha (the Festival of the sacrifice) or on all the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). However, now it is the last day of Tashriq. should he stay behind to observe sawm (fast) for three days or what should he do?

A: If someone is liable to a Hady (sacrificial animal offered by pilgrims) for performing Tamattu` Hajj (combining Hajj and `Umrah with a break in between) or Qiran Hajj (combining Hajj and `Umrah simultaneously) but could not find it at the time of slaughtering for a valid Shar`y (Islamic legal) excuse, and misses the days during which the person who could not get a Hady may observe Sawm for three days, he should observe Sawm for ten complete days when he returns home. In fact, he may not lag behind in Makkah to observe Sawm for the three days as the time for observing them has elapsed.

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The third question of Fatwa no. 4221

Q 3: is it permissible for a person who did not perform the Hady (sacrificial animal offered by pilgrims) and has to observe sawm (fast) seven days when he returns home to separate these days? What is the ruling on a person who observed sawm for two days only and forgot to fast the third until he returned home and made up for it with the other seven days?

A: It is permissible to fast the seven days mentioned in Allah's saying: ﴾and seven days after his return (to his home)﴿ consecutively or separately. There is no sin on a person who forgets one of the three days then fasts that day when he returns to his hometown.

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The first question of Fatwa No. (13701)

Q 1: many years ago, I performed Hajj but I did not salughter a sacrificial animal on account of lack of provisions. I was then told to observe Sawm (fast) for three days during Hajj in addition to another seven days after returning home. However, I forgot to observe Sawm (fast) for three days during Hajj as well as the other seven days after returning home. What shall I do, may Allah reward you well?

A: You will be liable to observe Sawm for ten days if you performed Qiran Hajj (combining Hajj and `Umrah simultaneously) or Tamattu` Hajj (combining Hajj and `Umrah with a break in between). However, if you performed

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Ifrad Hajj (performing Hajj only) preceded by no performance of `Umrah (lesser pilgrimage) during the months of Hajj, you will be liable to neither slaughtering a sacrificial animal nor observance of Sawm. However, if you now can afford a Hady (sacrificial animal offered by pilgrims) so that you or your trustworthy nominee may slaughter it in Makkah, it will suffice you and you will not have to observe Sawm.

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Ifrad Hajj does not require offering Hady

Fatwa no. 6443

Q: is it valid to perform Hajj without offering a Hady (sacrificial animal offered by pilgrims)?

A: If you assume Ihram (ritual state for Hajj and `Umrah) for Hajj only during the months of Hajj, you will not be obliged to offer Hady as it counts as Ifrad Hajj (performing Hajj only).

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Eighth question from Fatwa no. 8290

Q 8: are all residents of Saudi Arabia considered as those who are present at

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Al-Masjid Al-Haram (the Sacred Mosque in Makkah)? Or does this apply only to the citizens or those living inside Makkah?

A: People of knowledge have held different opinions on the meaning of: ﴾This is for him whose family is not present at Al-Masjid-Al-Harâm (i.e. non-resident of Makkah).﴿ But the preponderant opinion is that they are the inhabitants of Makkah.

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The fourth question of Fatwa no. 6900

Q 4: what is the ruling on performing Qiran Hajj (combining Hajj and `Umrah simultaneously) without slaughtering, feeding poor people, or observing Sawm (fasting)? Given that this person left Makkah, Hajj is over and they are now far from the Sacred House of Allah.

A: This person should slaughter an animal which will be sufficient as an Ud-hiyah (sacrificial animal offered by non-pilgrims), because they performed Qiran Hajj. This should be done in Makkah, whether in person or by the authorization of a trusted person who distributes it among the poor people. They may also eat from it and distribute part of it among whoever they want. If they can not slaughter an animal, they should observe Sawm for ten days.

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Ud-hiyah (sacrificial animal offered by non-pilgrims)

evidence for the validity of Ud-hiyah

Fifth question from Fatwa no. 5179

Q 5: Does the Glorious Qur'an contain any text regarding Ud-hiyah? And in which Ayah is it mentioned?

A: It is narrated on the authority of Qatadah, `Ata' and `Ikrimah that the meaning of Salah and slaughtering in Allah's saying: ﴾Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).﴿ ﴾Therefore turn in prayer to your Lord and sacrifice (to Him only).﴿ i.e. Salat-ul-`Eid and slaughtering of the Ud-hiyah. **The correct meaning** is: Allah commanded His Messenger Muhammad (peace be upon him) to make his Salah -whether obligatory or supererogatory- and his slaughtering, purely for Allah Alone who has no partner with Him as in His saying to his Messenger (peace be upon him): ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿

As for the Sunnah regarding offering the Ud-hiyah, it is authentically reported from the sayings and actions of the Prophet (peace be upon him). Every ruling does not necessarily have to be detailed in the Qur'an, as it is enough for it to be proven by the Prophet (peace be upon him) because of Allah's (Exalted be He) saying: ﴾And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴿

and His saying: ﴾And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them﴿ and His saying: ﴾He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh﴿ along with other Ayahs that have the same meaning.

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The second question of Fatwa no. 10809

Q 2: Are non-pilgrims required to offer Ud-hiyah (sacrificial animal offered by non-pilgrims)? Is it permissible for a group of non-pilgrims to share in one sacrificial animal, and does it count as Ud-hiyah for every one of them? Awaiting our reply, may Allah reward you .

A: It is an act of Sunnah for the able Mukallaf (person meeting the conditions to be held legally accountable for their actions) to offer Ud-hiyah, and it permissible for seven people to share in a camel over five years of age, or in a cow over two years old. A goat of one year or more, or a sheep of six months or older suffices a man and his household.

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The first and second questions of Fatwa no. 9563

Q 1: what is ruling on the Ud-hiyah (sacrificial animal offered by non-pilgrims)? Is it better to distribute the meat cooked or uncooked? It is said that it is impermissible to cook or break the bones of the meat of the third to be given in charity.

A: Ud-hiyah is a collective Sunnah (supererogatory act of worship following the example of the Prophet), whereas some scholars are of the view that it is an individual obligation. Distributing it cooked or uncooked is a flexible matter. However, a person should eat part of it, gift a part of it, and give a part of it in charity.

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Q 2: i saw in Mina, that the Islamic Bank slaughters Hady (sacrificial animal offered by pilgrims) on behalf of the pilgrims. Is it better to buy and slaughter the Hady myself or give the money to the bank? It should be noted that those who slaughter these sacrifices outside the bank do not distribute it and after that it is thrown away. Appreciate your guidance, may Allah guide you!

A: It is better to buy and slaughter the Hady yourself or to entrust someone else to slaughter it on your behalf. You should not leave the sacrifice without distribution. Moreover, eating from it is an act of Sunnah.

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The third question of Fatwa no. 9525

Q 3: Some people claim that it is impermissible to slaughter Ud-hiyah (sacrificial animal offered by non-pilgrims) after the `Asr (Afternoon) Prayer on the days of `Eid-ul-Adha (the Festival of the Sacrifice). Is this true, or can it be slaughtered until sunset?

A: It is unanimously agreed upon that it is permissible to slaughter Ud-hiyah after the `Asr Prayer on the days of `Eid-ul-Adha and the three Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), and the preponderant opinion is that it is permissible also on the nights of the Days of Tashriq.

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Fatwa No. (5)

Q: what is your opinion on a group of people who bought a cow and divided it into seven parts, intending the part of each man to be on behalf of him and his family. Is this sufficient?

A: The issue in question is an object to two conflicting views of scholars:

The first:

It is permissible

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to have a share of one seventh of a camel and a cow by analogy with the permissibility of having a share in a sheep to be given on behalf of a man and his family, for the latter is substantiated by evidence.

The second:

It is impermissible to have a share of one seventh of a camel or a cow. Adherents of such an opinion hold that the basic principle is impermissibility of such a sharing. According to them, Qiyas (analogy) in such a case is invalid as Qiyas is invalid and may not be considered in case it conflicts with a Nass (religious texts). Nass is the evidence denoting that a camel or a cow is sufficient to be slaughtered on behalf of seven. It is recorded by Imam Ahmad on the authority of Hudhayfah (may Allah be pleased with him) that he said: (During his Hajj, the Prophet (peace be upon him) allowed a cow to be shared by seven Muslims (in sacrifice).) Moreover, Jabir (may Allah be pleased with him) is reported to have said: (We joined Allah's Messenger (peace be upon him) in Hajj and `Umrah and seven persons shared in the sacrifice of an animal. A person said to Jabir (may Allah be pleased with him): Can seven persons share in the sacrifice of a Badnah (a camel) as they share in al-Jazur (a cow)? He, (Jabir) said: It (al-Jazur) is nothing but one among the budun.) (Related by Muslim.) Furthermore, Al-Tahawy in Sharh Ma`ani Al-Athar reported the same on the authority of Anas (may Allah be pleased with him) as the custom of the Companions of the Messenger of Allah (peace be upon him).

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He said: (The Companions of the Prophet (peace be upon him) used to share in the sacrifice the camel and the cow, each between seven persons.) Among the adherents of the impermissibility of such a sharing from among the Imams of the Salafiyyah (those following the way of the righteous predecessors) are Sheikh `Abdullah ibn `Abdul-Latif, Sheikh Abdullah Abu Butayn and the Mufti of K.S.A. Sheikh Muhammad ibn Ibrahim, may Allah show mercy to all of them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

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The third question of Fatwa no. 2194

Q 3: What is the ruling on a person who wants to offer an Ud-hiyah (sacrificial animal) or deputize someone to sacrifice it on his behalf, should he abide by the acts that are forbidden for pilgrims during the first ten days of Dhul-Hajjah? What is the ruling if I intend to offer a sacrifice and my father or another person assuming Ihram offers it on my behalf, is it permissible for me not to abide by the acts forbidden for pilgrims during the first ten days of Dhul-Hajjah?

A: a person who intends to offer Ud-hiyah should not get his hair or skin hair cut or his nails trimmed after the first day of Dhul-Hijjah until he offers his Ud-hiyah. It has been narrated by the Six Hadith Compilers (Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) except for Al-Bukhari (may Allah be Merciful with them) on the authority of Um Salamah (may Allah be pleased with her) that the Messenger of Allah (peace be upon him) said, ﴾If anyone has in his possession a sacrificial animal to offer as a sacrifice (on `Eid-ul-Adha), he should not get his hair cut and nails trimmed after he has entered the first days of Dhul-Hijjah.﴿ and the wording of the narration of Abu Dawud, Muslim and Al-Nasa'y is: ﴾Anyone who has a sacrificial animal meant to be offered as sacrifice, and he enters the month of Dhul-Hijjah should not get his hair cut or nails trimmed until he has sacrificed the animal.﴿

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This rule applies whether he slaughters it himself or authorizes someone else to slaughter it for him. As for those who will authorize someone to slaughter on their behalf, they should not abide by the acts forbidden for pilgrims during the first ten days of Dhul-Hajjah because there is no reported text in this regard. This is not Ihram, for the Muhrim is the one who intends to perform Hajj or `Umrah.

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The first question of Fatwa no. 1149

Q 1: Which is better for sacrifice, a ram or a cow?

A: the best animal for sacrifice is a camel, then a cow, then a sheep, then a share of a camel or cow, because the Prophet (peace be upon him) said concerning Jumu`ah (Friday) Prayer, ("...whoever goes for the prayer (in the first hour i.e. early), it is as if he had sacrificed a camel (in Allah's cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, then it is as if he had sacrificed a hen; and whoever goes in the fifth hour then it is as if he had offered an egg...")

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The point here is that there is an order of preference between camels, cows and sheep in drawing close to Allah through the sacrifice. Undoubtedly sacrifice is one of the greatest acts of worship through which we may draw closer to Allah. A camel is more valuable and more useful. This is the view of the three Imams Abu Hanifah, Al-Shafi`y, and Ahmad.

Imam Malik said: The best is a young sheep, then a cow, then a camel, because the Prophet (peace be upon him) sacrificed two rams, and he (peace be upon him) did not do anything but that which was best.

The answer to this is:

The Prophet (peace be upon him) sometimes chose the option that was not the best option out of kindness to his Ummah (nation), because they follow his example. He (peace be upon him) did not want to make things difficult for them. He stated that the best was a camel, then a cow, then a sheep, as stated above. Allah knows best.

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Fatwa no. 1490

Q: I work in the Saudi city of Al-Ta'if. My work conditions did not allow me to spend `Eid-ul-Adha (the Festival of the Sacrifice) with my wife who was staying at her father's house. Am I required to offer Ud-hiyah (sacrificial animal offered by non-pilgrims)?

A: It seems that you are asking about whether you are required to offer Ud-hiyah for not spending `Eid-ul-Adha with your family. If this is the purpose of your question, you should know that offering Ud-hiyah is basically an act of Sunnah (commendable act) which a Muslim offers on behalf of themselves and their family. Though, according to the precepts of Shari`ah (Islamic Law), a person is granted reward for offering an act of Sunnah, they will not be subjected to any sort of punishment if they neglect doing it. Accordingly, nothing is required of you for not offering Ud-hiyah. However, it is preferable, if you are wealthy enough, to offer it regularly in future in order to follow the Prophet's line of conduct, regardless of whether you slaughter it at home or at work. It is, however, preferable to offer it at home as this will be of much more benefit. If your question is intended for something else, you have to clarify it.

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Fatwa no. 2416

Q: Is it permissible to share in the Ud-hiyah (sacrificial animal offered by non-pilgrims), and how many Muslims are allowed to share one Ud-hiyah?

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Should those who share be from one family? Is sharing in Ud-hiyah an act of Bid`ah (innovation in religion)?

A: It is permissible for a man and his household to offer a sheep as an Ud-hiyah. The evidence is the authentic report narrated from the Prophet (peace be upon him) that he used to offer a sheep as Ud-hiyah for him and his family. (Agreed upon by Al-Bukhari and Muslim). It is also related by Malik, Ibn Majah, and Al-Tirmidhi who classified it as authentic, on the authority of `Ata' ibn Yasar who said: (I asked Abu Ayyub al-Ansari: What was the case of the sacrificial animals during the lifetime of the Prophet (peace be upon him)? He said, "During the time of the Prophet (peace be upon him), a man used to slaughter one sheep for himself and his family until it came to the point that people competed with each other and they became what you now see.")

A Badanah or a cow may suffice as Ud-hiyah for seven people, whether they are from the same family

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or not. The Prophet (peace be upon him) permitted seven of the Sahabah (Companions of the prophet) to share a she-camel or a cow without giving any further details. Allah knows best.

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Second question from Fatwa no. 1734

Q 2: i bought a sheep to sacrifice it, but it gave birth just before being slaughtered, what should i do with the new born lamb?

A: The Ud-hiyah (sacrificial animal offered by non-pilgrims) is being appointed as Ud-hiyah either by purchasing it with the intention of sacrifice, or by specifying it. Thus, if after being appointed, and before being sacrificed, it gave birth to an animal, this newly born animal should be slaughtered subsequently.

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The first and second questions of Fatwa no. 3055

Q 1: some Bedouins cook the meat of their Ud-hiyah (sacrificial animals) and do not divide them into three parts and they gather to eat from them in banquets. I told them that it is better for them to divide the meat of their sacrifices.

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They said that they all offer Ud-hiyah and they would gather to eat them one after the other. Is it permissible to break the bones of the sacrificial animal or not?

A: It is permissible for any group of people to slaughter their Ud-hiyah on any of the four days of `Eid-ul-Adha (the Festival of the Sacrifice), to break the bones of the sacrificial animals, to cook them, to eat from them together without dividing their meat. Yet it is also permissible for them to divide their meat and distribute their meat among themselves before or after cooking them and give from them in charity.

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Q 2: Someone wants to offer Ud-hiyah (sacrificial animal offered by non-pilgrims) on behalf of his dead father. Some scholars told him that it is impermissible to offer one camel for one person, and that it is better to offer one sheep. They added that the person who advised him to offer a camel was wrong as it can not be offered on behalf of anyone unless it is a group of people.

A: It is permissible to offer one sheep or camel as Ud-hiyah on behalf of the deceased. Whoever says that a camel can only be offered on behalf of a group of people is wrong. On the other hand, the sheep is sufficient as an Ud-hiyah for one person who may include his household in the reward. the camel is sufficient for one to seven people who share its price. One seventh of it is regarded an independent sacrifice for each of the seven people. The same applies to cows.

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The first, second and fourth questions of Fatwa no. 4382

Q 1: my wife and I live with my father in the same house. Is it enough to slaughter one animal as Ud-hiyah (sacrificial animal offered by non-pilgrims) for the whole family?

A: If the case is as you have mentioned, that both you and your father live in the same house, it is enough to slaughter one Ud-hiyah for all of you.

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Q 2: i married one of my cousins, but she is still living in her father's house because we have not consummated our marriage yet. is it permissible to offer Ud-hiyah (sacrificial animal offered by non-pilgrims) again after consummation?

A: Offering the Ud-hiyah does not depend on marriage or consummating marriage. It is permissible for a married or a single person to offer Ud-hiyah. It is sufficient to offer only one for you and your wife.

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Q 4: a man had his hair cut on the tenth of Dhul-Hijjah, forgetting that he will sacrifice. What is the ruling on him?

A: There is nothing wrong for him, for Allah (Glorified and Exalted be He) describes the believers as saying: (Our Lord! Punish us not if we forget or fall into error) According to a Hadith authentically reported from the Prophet (peace be upon him) that Allah said: "I have done that". Related by Muslim in his Sahih.

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The first and second questions of Fatwa no. 8790

Q 1: Is it permissible for a Muslim to offer a one-seventh portion of a slaughtered camel or cow as Ud-hiyah (sacrificial animal offered by non-pilgrims) while intending to include their parents, children, relatives, teachers and other Muslims in the reward? Or is the reward only exclusive to the person who offers it?

A: The Sunnah is that both a she-camel or a cow is sufficient for seven people if slaughtered as Ud-hiyah. The one-seventh portion is also sufficient for the whole family.

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Q 2: what are the flaws that invalidate Ud-hiyah (sacrificial animal offered by non-pilgrims) and those which make it reprehensible but valid? What is the best type of Ud-hiyah?

A: The invalidating flaws in Ud-hiyah and Hady (sacrificial animal offered by pilgrims) are being one-eyed, blind, obviously sick, too thin, lame, or having broken horns and ears. The best type to sacrifice is camels, then cows, and then sheep. It is also better to sacrifice the fatter and the better looking ones. As for the details of the desirable and the reprehensible, you can refer to the books of Hadith and Fiqh (Islamic jurisprudence) in this topic for more information.

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Q: What is the number of the days of Tashriq during which it is permissible for a Muslim to slaughter his Ud-hiyah (sacrificial animal offered by non-pilgrims)? When should we stop reciting Takbir (saying: "Allahu Akbar [Allah is the Greatest]") after obligatory Prayers?

A: It is permissible to slaughter the Hady (sacrificial animal offered by pilgrims) for Tamattu` Hajj (combining Hajj and `Umrah with a break in between) and for Qiran Hajj (combining Hajj and `Umrah simultaneously), or the Ud-hiyah (sacrificial animal offered by non-pilgrims) during four days; the day of `Eid-ul-Adha (the Festival of the Sacrifice) and the three days succeeding it. The time of slaughtering ends at sunset on the fourth day according to the most preponderant opinion of the scholars. The time of Takbir after obligatory Prayers ends after `Asr (Afternoon) Prayer of the fourth day.

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Fatwa no. 12432

Q: My family and that of my father, who is still alive, live in two separate houses 200m apart. Each family consists of seven individuals. is it permissible for my father and myself to offer a she-goat as a sacrificial animal on behalf of the two households or not? My father and I equally share the cost of Ud-hiyah (sacrificial animal offered by non-pilgrims). We have done this before, though we have an average income.

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Kindly give us your Fatwa. May Allah reward you the best.

A: Legally speaking, each household should offer its own sacrificial animal.

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First question from Fatwa no. 11834

Q 1: i own two houses, the distance between them is nearly 15 km, and i want to offer a sacrifice. Should i offer an Udh-hiyah (sacrificial animal offered by non-pilgrims) at both houses? Or should i slaughter it at one house only? Knowing that I have already slaughtered it at one of the two houses, and I brought my family of my second house to witness the slaughtering.

Should the bones of the Udh-hiyahs be broken after salughtering?

Should the horns be broken?

A: It is sufficient for you to offer only one Udh-hiyah for the two houses as long as you are the owner of both, but it will be better to slaughter two independent Udh-hiyahs for the two houses, and there is nothing wrong in breaking the bones and the horns of the Udh-hiyahs.

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The second question of Fatwa no. 12572

Q 2: A family consists of twenty two members whose income and expenses are shared. On `Eid-ul-Adha (the festival of the Sacrifice), they offer one sacrificial animal. I do not know whether it is sufficient or should they offer two sacrifices? If they need to offer two sacrifices, what is the ruling on the past years?

A: If the family is large but live in one house, one sacrificial animal is sufficient for them. However, if they offer more than one, that is better.

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The third question of Fatwa no. 2157

Q 3: I witnessed some sacrificial animals slaughtered at the time of Fajr (Dawn) Prayer, is it permissible to slaughter at that time or not?

A: It is not permissible to slaughter the Uddhiyah at Fajr prayer on the day of `Eid, as the prescribed time is to slaughter it after performing the `Eid Prayer or after the period of time equivelent to that regarding those who have no `Eid Salah. It is narrated on the authority of Jundub Ibn `Abdullah (may Allah be pleased with him) that the Prophet (peace be upon him)

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said: " (Anybody who slaughters (his sacrifice) before the Prayer should slaughter another animal instead of it...") and his saying: ("Anyone who prays like us and slaughters the sacrifice like we do, then he acts according to our (Nusuk) tradition of sacrificing, but whoever slaughters the sacrifice before the prayer should slaughter another sacrifice instead of it.") (Agreed upon by Al-Bukhari and Muslim)

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The fourth question of Fatwa no. 5123

Q 4: Is it true that a person will not be granted the reward for offering Ud-hiyah (sacrificial animal offered by non-pilgrims) if they slaughter it before the Imam (Muslim ruler) has slaughtered his own Ud-hiyyah?

A: The correct view is that a person will be granted the reward for offering Ud-hiyah if they slaughter it after Salat-ul-`Eid (the Festival Prayer), regardless of whether they slaughter it after or before the Imam has slaughtered his own Ud-hiyah. However, they will fall short of attaining the reward granted for offering Ud-hiyah if it is slaughtered before Salat-ul-`Eid; in which case it will be counted as food for his family.

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The first question of Fatwa no. 9419

Q 1: is the 13th of Dhul-Hijjah one of the days of `Eid-ul-Adha (the Festival of the Sacrifice)? is it permissible to slaughter until sunset on this day?

A: According to the preponderant opinion of the scholars, the 13th of Dhul-Hijjah is considered one of the days of Eid-ul-Adha and it is permissible to slaughter on this day until sunset.

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Fatwa no. 11698

Q: is it permissible for a person to slaughter the Ud-hiyah (sacrificial animal offered by non-pilgrims) of `Eid-ul-Adha (the Festival of the Sacrifice) before paying its price then pay its price later? May Allah reward you with the best!

A: It is permissible for a person to slaughter the Ud-hiyah and pay its price afterwards.

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Fatwa no. 5995

Q: We are three brothers who are married and have children except for our youngest brother. We live in different districts in the Kingdom of Saudi Arabia. A long time ago, our father died (may Allah be merciful with him) and we did not distribute the inheritance at the time. We and our mother who lives with the youngest brother gather in the house of our eldest brother on `Eid-ul-Adha (the Festival of the Sacrifice). Each of us offers Ud-hiyah (sacrificial animal offered by non-pilgrims) for himself and his household. is one Ud-hiyah sufficient for all of us in this case? Or should each one of us offer Ud-hiyah? Should our mother offer Ud-hiyah for herself or be included in our Ud-hiyah? Appreciate your guidance, may Allah reward you!

A: If the case is as you have described in the question,

this act is good. As long as you are family men who live in different districts in Saudi Arabia and assemble in the house of the eldest brother with your mother to offer one Ud-hiyah for each of you, your act conforms with the Sunnah. As for the case with your mother, there is no need for her to offer Ud-hiyah for herself as she is a member of your family. May Allah grant you more success!

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Second question of Fatwa no. 3887

Q 2: is it sufficient for 'Aqiqah (sacrifice for a newborn) and Ud-hiyah (sacrificial animal offered by non-pilgrims) to slaughter a ram whose tail (buttocks) was cut in order to increase fatness in all parts of its body?

A: Any sheep whose tails or buttocks were cut off are not sufficient for Ud-hiyah, `Aqiqah, or Hady (sacrificial animal offered by pilgrims). This is because it is narrated that `Aly (may Allah be pleased with him) said: (The Messenger of Allah (peace be upon him) enjoined upon us to pay great attention to the eyes and ears, and not to sacrifice a one-eyed animal, Al-Muqabilah, Al-Mudabirah (an animal with a slit which leaves something hanging at the back of the ear), Al-Kharqa', or Al-Sharqa'.) (Related by Ahmad and the Four Compilers of Hadith: 'Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'iy and Ibn Majah' and held as Sahih (authentic) by Al-Tirmidhy and Ibn Hibban).

Al-Muqabilah is an animal with a slit which leaves something hanging at the front of the ear. Al-Kharqa' is an animal with a perforation in the ear while Al-Sharqa' is an animal with a lengthwise slit in the ear. The foregoing ruling applies if the tail or buttock is cut off. On the other hand, if the ram was originally created without a tail or buttock; the same ruling on Al-Jamma' (an animal with no horn) and Al-Sam`a' (an animal with very small ears) applies for it, meaning, it may be offered as a sacrifice.

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Fatwa no. 11827

Q: We hope that your Eminence will inform us - May Allah render you the benefit and reward you with Good - of the types and features of the sheep suitable for offering Hady (sacrificial animal offered by pilgrims) and Ud-hiyah (sacrificial animal offered by non-pilgrims), and the prescribed age for them. In case the animal is over age by three or four months, is it permissible to offer them as Hady and Ud-hiyah? Or should it not be over age in any way than the limit prescribed by Shar` (Islamic law)? Assalamu Alaykum wa Rahmat-ull-Allah -i- wa barakatuh (Peace be upon you).

A: What suffices [fulfils the act of sacrifice] as Ud-hiyah and Hady regarding sheep is anything that is not one-eyed,

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lame, sick, nor rawboned. What suffices in sheep is what reaches six months old, and one year in the case of goats. Thus whoever slaughters an Ud-hiyah or a Hady at this age or more, it will suffice them.

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The sixth question of Fawa no. 2613

Q 6: is it sufficient to offer a six months old sheep as an Ud-hiyah (sacrificial animal offered by non-pilgrims)? They say that it is not sufficient to offer a six-months old sheep as Ud-hiyah because it should be at least one year old.

A: It is not sufficient to offer as an Ud-hiyah a sheep unless it is at least six months old or older whether it is a male or female. The sheep at this age is called Jaz`a. It is reported by Abu Dawud and Al-Nasa'iy on the authority of Mujashi` that he said: "I heard the Prophet (peace be upon him) saying: ('A young she-goat may substitute a six-year-old camel or three-year-old cow or goat.'") Goats, cows and camels should be of a certain age in order to be slaughtered as Ud-hiyah whether male or female.

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Goats should be more than one year old. Cows should be more than two years old. Camels should be more than five years old. The Prophet (peace be upon him) said: ("Sacrifice only a grown-up animal, unless it is difficult for you, in which case sacrifice a ram (of even less than a year, but more than six months' age).") This Hadith was reported by Muslim.

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sacrificing a hyena

The fifth question of Fatwa no. 5637

Q 5: Many people claim that a hyena can be an Ud-hiyah (sacrificial animal offered by non-pilgrims) for seven people.

A: A hyena cannot be an Ud-hiyah, neither for seven people nor for one person, as a legitimate Ud-hiyah should be of camels, cows or sheep.

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uttering the Niyyah verbally on slaughtering ud-hiyah

The second question of Fatwa no. 5928

Q 2: Is it permissible to utter the Niyyah verbally? For example, on slaughtering an Ud-hiyah on behalf of my dead father, may I say: 'O Allah! This is the Ud-hiyah of my father so-and-so'? Or, does it suffice to do any act without uttering the Niyyah?

A: The place of the intention is in the heart. Thus, what is intended in the heart is sufficient and there is no need to utter the intention verbally. Rather, one has to say ("Bismillah [In the Name of Allah]") and Takbir ("Allahu Akbar [Allah is the Greatest]") on slaughtering. This is based on the Hadith recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Anas (may Allah be pleased with him), who said, (The Prophet (peace be upon him) sacrificed two rams. He slaughtered them himself; he called the name of Allah; and said "Allahu Akbar".)

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However, it is unobjectionable to say: 'O Allah! This is an Ud-hiyah on behalf of my father,' which does not stand for uttering the Niyyah verbally.

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Ud-hiyah (sacrificial animal offered by non-pilgrims) on behalf of the dead

Second question from Fatwa no. 1474

Q 2: is it permissible for a person to offer an Ud-hiyah (sacrificial animal offered by non-pilgrims) on behalf of a dead person?

A: All Muslims have agreed upon its permissibility. So, it is permissible to offer Ud-hiyah on behalf of a dead person because of the generality of the saying of the Prophet (peace be upon him): ﴿When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased).﴾ Narrated by Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa`iy and Al-Bukhari in

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his book Al-Adab Al-Mufrad, on the authority of Abu Hurayrah. Offering Ud-hiyah on behalf of the dead is also considered a Sadaqah Jariyah (ongoing charity) because it benefits the person offering it, the dead person and other people.

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Fatwa no. 1765

Q: A discussion about Ud-hiyah took place. Some people were of the view that it is illegal to write in a person's will to slaughter an Ud-hiyah (sacrificial animal offered by non-pilgrims), because the Prophet (peace be upon him), his Sahabah (Companions, may Allah be pleased with them) and the Rightly-Guided Caliphs did not do it. Some people were also of the view that it is better to give the price of the Ud-hiyah as a Sadaqah (voluntary charity) rather than slaughtering it. Please advise concerning this.

A: Ud-hiyah is a stressed Sunnah according to most of the scholars, because the Prophet (peace be upon him) did it and urged his Ummah (nation) to do it. The original rule is that it is required on its prescribed time from a living person for himself and his household.

As for slaughtering Ud-hiyah in behalf of the dead, if they had written that in a will or made it in a Waqf (endowment), it should be carried out. If not, and their relatives want to sacrifice on their behalf,

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there is no harm in this, and it is considered a form of Sadaqah on behalf of the dead, which is legal according to the opinion of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body).

As for giving the price of the Ud-hiyah as a Sadaqah instead of slaughtering it, if the Ud-hiyah is stated in the will or the Waqf, it is impermissible to give its price as a Sadaqah instead. If it is voluntary, there is no harm in this. As for Ud-hiyah on behalf of a living Muslim and his household, it is a stressed Sunnah for those who can afford it. It is better to slaughter it than give its price in charity, out of following the example of the Prophet (peace be upon him).

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Fatwa no. 3688

Q: Is the ud-hiyah (sacrificial animal offered by non-pilgrims) for the dead slaughtered during the days of `Eid Al-Adha? Is it permissible for the children of the deceased, who did not bequeath a sum of money, to slaughter the Ud-hiyah from their money as a form of Sadaqah (voluntary charity)?

A: If a person bequeathed before his death to offer Ud-hiyah, it should be slaughtered from the one third they bequeath. If they did not leave one-third of their wealth, and one of their heirs wants to offer Ud-hiyah on their behalf, this will be out of kindness and

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righteousness. The Ud-hiyah is slaughtered throughout the four days of `Eid-ul-Adha (the Festival of the Sacrifice) according to the preponderant opinion of the scholars. Offering Ud-hiyah is an act of Sunnah and is not obligatory.

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The sixth question of Fatwa no. 2143

Q 6: when a person offers the Ud-hiyah (a sacrificial animal offered by non-Muhrim), gives in charity on behalf of his dead father, supplicates to Allah for him or visits his grave, does the dead person know that it was his son who did so on his behalf?

A: The evidence derived from the Shar`y texts indicate that the dead benefit from the charity given on their behalf and from the supplications made for them by a living person. Similarly, offering Ud-hiyah on behalf of the dead person is considered a charity on their behalf. If the person who gives the charity is sincere and if he invokes Allah for him sincerely, the dead benefits from such deeds. Also the person who gives to charity or invokes Allah for the dead is rewarded out of Allah's Grace and Mercy. If the person is sincere in his desire to benefit the dead, Allah rewards both of them. As for the dead person knowing who does good deeds on his behalf, it is an issue that has no evidence in the Shari`ah as far as we know. It is a matter of the Ghayb (unseen), which cannot be known except through revelation from Allah to His Messenger (peace be upon him).

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Third question of Fatwa No. 7502

Q 3: a man bequeathed one third of the returns of his wealth to be assigned for buying Ud-hiyahs (sacrificial animals offered by non-pilgrims) without specifying for whom they would be donated. What should be done with the meat from these animals? What is the ruling on carrying out this bequest? Can we change this bequest to give the value of the Ud-hiyahs as Sadaqah (voluntary charity) or may we direct it to other charitable ways of disposition?

A: If the reality is exactly as what is mentioned in the question, the bequest should be carried out as defined by the testator. The bequeathed Ud-hiyahs are regarded as any other prescribed Ud-hiyah; you may eat one part of their meat, give one part of it as presents, and give in Sadaqah (voluntary charities) from one part of it. The explicit desire of the testator regarding this should not be abandoned.

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Fatwa no. 9824

Q: I have a piece of land which is granted to people on low income. I built a house which I lease now with the support of the Real Estate Development Fund. My mother, my brothers and I live with my half brother. before her death, my mother asked me to offer an Ud-hiyah (sacrificial animal offered by non-pilgrims) on her behalf in my house. Is it permissible for me to offer this Ud-hiyah in my brother's house? I am still repaying the installments to the bank and leasing my house. Appreciate your guidance, may Allah guide you!

A: The aim of your mother's will is to offer an Ud-hiyah. If you offer it

in your house or in your brother's house, it will be sufficient.

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Fatwa no. 500

Q: My grandmother and her son bequeathed to offer Ud-hiyahs (sacrificial animals offered by non-pilgrims) on behalf of each one of them. The revenue of their properties will not be sufficient to offer Ud-hiyahs on their behalf. The revenue will be sufficient to offer only one Ud-hiyah on their behalf. Is it permissible to gather the revenue of the two properties to buy one Udhiyah instead of two? Or should we wait until the revenue of each one of them becomes sufficient to offer one Ud-hiyah, even it takes many years?

A: If one bequeaths to offer Ud-hiyah on his behalf after his death within one third of his property, it will be an obligatory bequeath if there is sufficient money to buy Ud-hiyah. If money is not sufficient for one Ud-hiyah, it is not permissible to gather this revenue with the revenue of a similar case to offer one Ud-hiyah for both of them. Ud-hiyah is an act of worship. Each one of them bequeaths to offer Ud-hiyah on his behalf. If the bequeathed money is not sufficient to offer Ud-hiyah, it will not be permissible to gather this money with money of a similar case to offer one Ud-hiyah because

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the text of the will is similar to legal texts of Shari'ah with regard to understanding and indication.

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The ninth question of Fatwa no. 5612

Q 9: Who are those deserving to be gifted with the meat of Ud-hiyah (sacrificial animal offered by non-pilgrims)? What is the ruling on presenting the Ud-hiyah meat to a person who slaughtered the Ud-hiyah? Moreover, many Muslims in our country delay the distribution of the meat of the sheep slaughtered as Ud-hiyah to the day after the day they slaughtered it. I do not know whether it is a Sunnah (supererogatory act of worship following the example of the Prophet) or more rewardable.

A: One slaughtering an Ud-hiyah may assign part of its meat to eat it himself, another part to the poor to meet their needs on that day, a third part to relatives as a means of maintaining the ties of kinship, a fourth part to neighbors as a means of coexistence and a fifth part to friends as a means of strengthening the ties of brotherhood. Moreover, distributing such assignments immediately on the first day is better than delaying it to subsequent days with a view to meeting the needs of those deserving it and making them happy on the day of `Eid. This is also based on the general tenor of the saying of Allah (Exalted be He), ﴾And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth﴿ In the same regard, Allah said, ﴾So hasten towards all that is good.﴿ However,

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it is unobjectionable to give the slaughterer a part of the meat provided that it is not his fees. Rather, his fees should be something other than a part of the Ud-hiyah.

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giving a disbeliever from the meat of the Ud-hiyah

Third question from Fatwa no. 1997

Q 3: Is it permissible for non-Muslims to eat from the meat of the Ud-hiyah (sacrificial animal offered by non-pilgrims) of `Eidul-Adha?

A: Yes, it is permissible to feed the disbelievers, Mu`ahad (those who entered into a peace covenant with Muslims) and the prisoners of war from the meat of Ud-hiyah. It is permissible to give them part of it due to their poverty, kinship or neighborhood or to incline their heart to Islam because slaughtering the Ud-hiyah is for the sake of Allah and an act of worship to Him. As for its meat, it is better to eat a third, give a third to one's relatives, neighbors and friends and the other third for the poor. There is no harm if one increases or decreases these divisions or gives only some of them as there is some flexibility in this matter. It is not permissible to give a non-Muslim warrior any of this meat because it is obligatory to suppress and weaken him not to show condolences and give him strength by charity. The same ruling applies to voluntary charity because of the generality of the saying of Allah:

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﴿Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴾ and because the Prophet (peace be upon him) commanded Asma' bint Abu Bakr (may Allah be pleased with her) to keep the ties of kinship with her mother by giving her money while she was a disbeliever at the time of truce.

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Second question from Fatwa no. 2752

Q 2: is it permissible to give a Kafir (disbeliever) from the meat of the Ud-hiyah (sacrificial animal offered by non-pilgrims) or whatever is given as Sadaqah (voluntary charity)?

A: It is permissible to give a Kafir from the meat of the Ud-hiyah if they are not an enemy, and if the meat is not obligatory like the meat of a vow, for Allah (Exalted be He) says: ﴾Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴿ and as the Prophet, (peace be upon him) ordered Asma' bint Abu bakr to maintain close relations with her mother although she was Mushrikah (a woman who associates others with Allah in His Divinity or worship), Related by Al-Bukhari .

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Non-pilgrims who intend to sacrifice must avoid cutting hair and nails

The third question of Fatwa no. 1407

Q 3: Concerning the Hadith which states that anyone who wants to offer an Ud-hiyah (sacrificial animal offered by non-pilgrims), either to be done by them or on their behalf, must refrain with the onset of Dhul-Hijjah from cutting anything from their hair, skin or nails until they have offered the Ud-hiyah. Does this prohibition apply to all the members of a household, old and young, or does it apply to the adults only and not the children?

A: The wording which we know for this Hadith is not as mentioned by the questioner. The wording which we know to be authentically reported from the Prophet (peace be upon him) is the one narrated by five out of the six Compilers of Hadith (Muslim, Ibn Majah, Abu Dawud, Al-Tirmidhy and Al-Nasa'y; except Al-Bukhari) on the authority of Um Salamah (may Allah be pleased with her) that the Messenger of Allah (peace be upon him) said: ﴾When you see the new moon of Dhul-Hijjah, and one of you wants to offer an Ud-hiyah, let them refrain from (cutting anything) from their hair or nails.﴿ According to the version narrated by Abu Dawud which was also narrated by Muslim and Al-Nasa'y: ﴾Anyone who has an Ud-hiyah to slaughter, when the new moon of Dhul-Hijjah appears, should not remove anything from their hair or nails until they have offered the Ud-hiyah.﴿ This Hadith indicates that a person who wants to offer an Ud-hiyah is not allowed to remove anything from their hair or nails after the first ten days of Dhul-Hijjah begin.

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The first report includes a command to refrain, which basically implies that refraining is obligatory, and we do not know of any reason to interpret it otherwise. The second report includes the prohibition on removing anything, which basically implies that it is Haram (forbidden), and we do not know of any reason to interpret it otherwise. Thus, it is clear that this Hadith applies only to a person who wants to offer the Ud-hiyah. As for a person on whose behalf the Ud-hiyah is being offered, whether old or young, they are not forbidden to remove anything from their hair, skin or nails, based on the basic principle, which is that these actions are permitted. We do not know of any evidence to the contrary.

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The first question of Fatwa no. 4312

Q 1: what is the ruling on a person who offered the Ud-hiyah (sacrificial animal offered by non-pilgrims) on behalf of his parents while he had his beard shaved and his nails trimmed during the first ten days of Dhul-Hijjah?

A: His Ud-hiyah is valid whether it was for himself or on behalf of his parents. Moreover, it is not nullified by shaving the beard or trimming the nails during the ten days of Dhul-Hijjah before slaughtering the Ud-hiyah. At the same time, he is wrong to have trimmed his nails during these days and he has committed a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) because of shaving his beard, especially in these days.

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The first question of Fatwa no. 8439

Q 1: during the month of Hajj, is it permissible for me and for my young daughters to comb our hair when I am staying at home and not performing Hajj? Actually, some people claim that combing hair during the month of Hajj is impermissible. Please, tell me whether it is permissible for me to comb my hair.

A: Whoever intends to offer an Ud-hiyah (sacrificial animal offered by non-pilgrims) should not in the least clip his hair, nails or skin hair once the month of Dhul-Hijjah has commenced till he has offered the Ud-hiyah. In this regard, the Prophet (peace be upon him) is reported to have said, (When any one of you intending to sacrifice the animal enters in the month (of Dhul-Hijjah) he should not get his hair or skin hair touched (cut).) A reference to nails is found in another narration. However, this by no means applies to his family. As for combing hair without cutting it, it is unobjectionable.

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The first question of Fatwa no. 9309

Q 1: I was staying with my father and my family and I traveled without having the intention to offer Ud-hiyah (sacrificial animal offered by non-pilgrims) because my father was at home and he used to buy the Ud-hiyah and slaughter it himself. However, when I returned home, I found that my father had traveled to perform Hajj, so I stayed with my family. Since my father went to perform Hajj, he nominated me as a proxy to slaughter the Ud-hiyah. It should be noted that I shaved and cut my hair after the first ten days of Dhul-Hijjah began. Is it permissible for me to slaughter the Ud-hiyah with no harm in that? It should be mentioned that it was my father who bought the Ud-hiyah.

A: If the reality is as you have mentioned, it is permissible for you to slaughter the Ud-hiyah and there is no harm in shaving and cutting your hair after the ten days of Dhul-Hijjah began because you are only a proxy for the person offering the Ud-hiyah. You were offering the Ud-hiyah not for yourself but as a proxy.

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The fifth question of Fatwa no. 9437

Q 5: some people claim that the bones of the Ud-hiyah (sacrificial animal offered by non-pilgrims) should never be broken, as it is impermissible to do this.

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A: There is no harm in breaking them.

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First and Second question of Fatwa no. 10700

Q 2: The father of a young woman passed away and she got married afterwards. She would like to offer Ud-hiyah (sacrificial animal offered by non-pilgrims) on his behalf. However, she knows that it is obligatory or preferable for whoever likes to offer an Ud-hiyah not to cut or take any thing from their hair or nails but she can not control her hair because some of it may fall while having sexual intercourse with her husband. The question is: What is the opinion of your Eminence regarding this? Should she offer Ud-hiyah or not?

A: She may offer Ud-hiyah on behalf of her father and there is no blame on her if some of her hair falls unintentionally.

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The second question of Fatwa no. 10778

Q 2: i got married six months ago. My wife lives with her family as they did not permit

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her to come with me. Should I perform Ud-hiyah (sacrificial animal offered by non-pilgrims) in this case?

A: A Muslim is recommended to offer Ud-hiyah whether he has his wife with him in his house or not.

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The first question of Fatwa no. 12251

Q 1: Is it permissible for a pilgrim who intends to offer Ud-hiyah (sacrificial animal offered by non-pilgrims) to trim their nails or shave their hair during the first ten days of Dhul-Hijjah? Or do they have to remain in the state of Ihram (ritual state for Hajj and `Umrah) without trimming their nails, clipping or shaving their hair until they are sure that their Ud-hiyah which is supposed to be offered at Najd has already been slaughtered?

A: A pilgrim who performs Hajj or `Umrah (lesser pilgrimage) and intends to offer Ud-hiyah has to shave or clip their hair even before they slaughter their Ud-hiyah as these two rituals are essential requirements for the validity of Hajj, yet not associated with offering Ud-hiyah.

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Fatwa no. 13654

Q: While slaughtering the Hady (sacrificial animal offered by pilgrims) or Ud-hiyah (sacrificial animal offered by non-pilgrims), is it permissible to throw their tail, belly, intestines, craw, skin and legs? Is it permissible to give them to the butcher as well as his wage?

A: It is permissible to give the butcher the tail, belly, intestines, craw, skin and legs beside his payment, except if there are other poor people who deserve them more than him, for they should be granted to whoever is more entitled [to take them].

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The fourth question of Fatwa no. 6667

Q 4: is it a valid act to stain one's forehead with the blood of the Ud-hiyah (sacrificial animal offered by non-pilgrims)? I saw some Muslims doing this and when I asked them about it, one of the scholars in the town replied that the companions of Ibrahim (Abraham, peace be upon him) did so when he offered his Ud-hiyah. I asked him about the name of the book in which he read this report.

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However, I did not find this book and I have not enough books as I am still a student. Please clarify this act.

A: We know of no basis from the Qur'an or the Sunnah that supports staining the forehead with the blood of the Ud-hiyah. Likewise, we do not know of any of the Sahabah (the Prophet's companions) who did this act. This act is a Bid`ah (rejected innovation in religion) as the Prophet (peace be upon him) said: (Whoever practices acts extraneous to ours, his act is rejected.) According to another narration he (peace be upon him) said: (Whoever introduces things extraneous to our matter i.e. religion, will have it rejected.) Agreed upon by Imams Al-Bukhari and Muslim.

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The fourth question of Fatwa no. 1275

Q 4: The Imam in our village leads people in Salah (Prayer). He used to perform the Salah of `Eid-ul-Adha (the Festival of the Sacrifice) and then perform Wudu' (ablution) before slaughtering his Ud-hiyah. Is it permissible to eat from the Ud-hiyah offered by this person?

A: It was not reported that the Prophet (peace be upon him) performed Wudu' before slaughtering his Ud-hiyah. It was also not reported that any of the righteous predecessors or the first three generations whom the Prophet (peace be upon him) testified to be righteous did this. Whoever performs Wudu' in order to slaughter his Ud-hiyah is committing a Bid`ah (innovation in religion). The Prophet (peace be upon him) said: ("He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.") But if a person

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performs Wudu' in order to slaughter his Ud-hiyah, his Ud-hiyah will be accepted as long as he is a Muslim unless he commits an act of disbelief. It is permissible for him and for others to eat from this Ud-hiyah.

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`Aqiqah

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The fourth question of Fatwa no. 181

Q 4: is it permissible for a Muslim, on account of having a newborn to prepare food and invite Muslim brothers to it?

A: The Prophet (peace be upon him) enacted `Aqiqah to be two sheep for a male newborn and one sheep for a female newborn. He also made it permissible to eat, present and give from it in charity. Accordingly, if one who has a newborn prepares food and invites some of his Muslim brothers providing them with some meat of the `Aqiqah, it will be unobjectionable and it will be a good deed. As for the custom adopted by some people of holding birthday parties on an annual basis, whether it is the wish of the parents or the person concerned when he/she gets older, it has nothing to do with Shari`ah. Rather, it is a Bid`ah (rejected innovation in religion). In this regard, the Prophet (peace be upon him) said, (He who did any act for which there is no sanction from our behalf, that is to be rejected.) He (peace be upon him) also said, (He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.)

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First and second question of Fatwa no. 1776

Q 2: Allah (Exalted be He) blessed me with a number of children but I did not make `Aqiqah (sacrifice for a newborn) for any of them because I am not able to afford the cost since I am an employee and my salary is limited and is only enough for my monthly expenses.

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What is the ruling on my children's `Aqiqahs?

A: If the reality is exactly as what is mentioned in the question that you do not have enough money and that your income is only sufficient for your expenses and those of your dependents, there is no blame on you for not drawing closer to Allah (Exalted be He) by offering `Aqiqah for your children. The foregoing is supported by the saying of Allah (Exalted be He): ﴾Allâh burdens not a person beyond his scope.﴿ and His saying: ﴾and has not laid upon you in religion any hardship﴿ and His saying: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Moreover, it is authentically reported that the Prophet (peace be upon him) said: ﴾When I command you to do anything, do of it as much as you possibly can, and when I forbid you to do anything, then abandon it﴿ , and when something is made easy for you, it is prescribed on you to do it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 2191

Q 3: A man says that he was told that

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a `Aqiqah (sacrifice for a newborn) for a baby boy should be two identical sheep, whether goats or rams. What do you think of this?

A: It is a Sunnah to slaughter two identical sheep for the `Aqiqah of a baby boy, and one sheep for a baby girl, as was authentically reported from `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said, (Two sheep of similar age and quality are to be sacrificed for a baby boy (as `Aqiqah) and one sheep for a baby girl.) Related by Ahmad and Al-Tirmidhy, and ranked by them as Sahih (authentic). It was also reported from Ibn `Abbas (may Allah be pleased with him) (that the Messenger of Allah (peace be upon him) sacrificed a ram for both al-Hasan and al-Husayn each.) Narrated by Abu Dawud and Al-Nasa'y who said "two rams for each", which is the best. As for the required amount, it is the same as the Ud-hiyah (sacrificial animal offered by non-pilgrims).

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The second question of Fatwa no. 3116

Q 2: what is the ruling if, due to financial problems, `Aqiqah (sacrifice for a newborn) is offered a year or more after the birth of a baby?

A: It is an act of Sunnah to offer `Aqiqah when the person has the means to do so even after the passage of one year or more.

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The first question of Fatwa no. 4861

Q 1: is the `Aqiqah (sacrifice for a newborn) Fard (obligatory) or a Sunnah (a commendable act)? If a man is able to offer `Aqiqah for his newborn but he neglects to do it, will he be considered sinful? For how long should he offer it? When a person delays offering it for one or two months with or without a permissible excuse, should he still offer the `Aqiqah?

A: `Aqiqah is a confirmed Sunnah. For a boy two sheep which meet the conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) should be slaughtered, and for a girl one sheep. The sheep should be slaughtered on the seventh day, but it is permissible to delay slaughtering them and there is no sin in delaying it, but it is better to do it as soon as possible.

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The fourth question of Fatwa no. 6268

Q 4: A man bought sacrificial animals with the intention of slaughtering them after a couple of days as an amulet for his son and inviting the neighbors.

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A guest came to him, so he slaughtered one of them and told him that it is an amulet for his son. Later, he was told that this is invalid. What if he had mentioned this to the guest and the latter thought that it was a compliment to him? Please advise concerning both cases.

A: The more preponderant opinion is that it is invalid, as he bought it to protect his money, whether he had told the guest or not.

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The tenth question of Fatwa no. 8052

Q 10: is it sufficient for a person to buy meat instead of slaughtering `Aqiqah (sacrifice for a newborn) or should he slaughter a sacrificial animal?

A: A person should slaughter a sheep for a female baby and two sheep for a male baby.

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The second question of Fatwa no. 7365

Q 2: My father is a rich man who has an abundance of stock. My mother had a goat. My father asked her to give him the goat in order to offer it as `Aqiqah (sacrifice for a newborn) for my sake and on the occasion of circumcising my brothers.

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He said: "Give me this goat in order to sell it or to slaughter it as `Aqiqah for Sa'yd and on the occasion of circumcising our children." He did not offer anything except this goat. When my mother realized that he insists on taking this goat, she asked him to offer it as `Aqiqah instead of selling it. This `Aqiqah was offered five months after my birth, and some of my brothers cases were the same. Is what was done by my father sufficient? Should I do anything in this regard?

A: This goat is sufficient as `Aqiqah for you. Moreover, you are not required to slaughter another one because `Aqiqah is a Sunnah for your father not for you. He has fulfilled some of this Sunnah. He is recommended to slaughter another one if he is still alive. It is recommended to slaughter two goats for a male and one for a female.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Second question of Fatwa no. 9029

Q 2: what is the ruling if a man did not offer `Aqiqah (sacrifice for newborn) on behalf of his children because he was poor but after several years Allah (Exalted be He) made him rich. Should he now offer `Aqiqah on their behalf?

A: If the reality is exactly as what is mentioned in the question, it is prescribed that he offers `Aqiqah on their behalf; two female sheep for each son.

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The first question of Fatwa No. (4400)

Q 1: With regard to `Aqiqah (sacrifice for a newborn), Sa`d Ibn `Abdul-Rahman said that all senior scholars of the K.S.A. he knows as well as the Salaf (righteous predecessors) whose example he considers would invite people to their `Aqiqah. Moreover, such a behavior of theirs has been denied by nobody till now.

A: `Aqiqah : is the sacrificial animal slaughtered when a newborn is seven days old out of thankfulness to Allah for His gift of the male or female newborn. It is a Sunnah (supererogatory act of worship following the example of the Prophet) because of Hadith reported to this effect. Accordingly, he who offers a `Aqiqah for his newborn may invite people to eat its meat at his house and may distribute its meat, cooked or uncooked, to the poor, his relatives, neighbors, friends ... etc.

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The fourth question of Fatwa no. 6779

Q 4: what is the ruling on celebrating `Aqiqah and walimah?

(Part No. 11; Page No. 443)

A: The `Aqiqah is the sacrifice offered on the seventh day for the birth of a newborn baby **while the Walimah** is the food served in a wedding whether including a sacrifice or the like. Doing both is an act of Sunnah (a commendable act) and gathering for meals, participation in such happy occasions and celebrating marriage is a good deed.

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Fatwa no. 9353

Q: We live in the desert area of Jizan. We do not understand the proper meaning of the Hadith narrated concerning offering `Aqiqah (sacrifice for a newborn). As a result, we do not know about the rulings related to it: whether it should be divided in small portions and distributed to the poor as an act of Sadaqah (voluntary charity)? On the seventh day of the birth of a newborn, about ten sheep are slaughtered and a grand feast is held. Invitations are extended to friends, near and distant relatives who give money gifts to the person who is offering `Aqiqah in return for the loss sustained as a result of sacrificing this great number of sheep. People also engage in an all-day ceremonial demonstration of gun firing.

A: The meat of `Aqiqah can be distributed to

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the poor, neighbors, relatives, and friends either cooked or raw. The newborn's family may also assign themselves a share from the meat. The person offering `Aqiqah may also invite the poor and rich to a home-made feast. The ceremonial demonstration of gun firing associated with this occasion is a customary practice introduced by people and it is therefore better to avoid it.

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The first question of Fatwa no. 1684

Q 1: a premature baby who was born at six months of age died on the same day after birth; should we slaughter a `aqiqah (sacrifice for a newborn) for it or not?

A: If the case is as you have mentioned, that the baby was born at six months, it is a Sunnah to slaughter a `Aqiqah even if it dies immediately after birth. This should be done on the seventh day after birth. It should also be given a name, according to what was narrated by Ahmad, Al-Bukhari and the compilers of Sunan (Hadith compilations classified by jurisprudential themes), from Salman ibn `Amir from the Prophet (peace be upon him) that he said, ('Aqiqah is to be offered for every newborn boy, so slaughter an animal for him, and relieve him of his suffering.) It was also narrated by Al-Hasan from Samurah (may Allah be pleased with him) that the Prophet (peace be upon him) said, (A `Aqiqah should be slaughtered for every baby boy on the seventh day; his head is to be shaved; and he should be given a name.) Narrated by Ahmad and the compilers of Sunan

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and ranked as Sahih (authentic) by Al-Tirmidhy. A `Aqiqah is two sheep for a boy and one sheep for a girl, according to what was narrated by `Amr ibn Shu`ayb from his father, from his grandfather, that the Prophet (peace be upon him) said, (Whoever wishes to offer a sacrifice on behalf of his baby, he may offer two identical sheep for a boy and one for a girl.) Narrated by Ahmad, Abu Dawud and Al-Nasa'y with a good Isnad (chain of narration).

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Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 969

Q: if a newborn baby dies before completing seven days of his birth, is there an obligatory `Aqiqah (birth sacrifice) due for him?

A: When a newborn baby dies before completing seven days, his family should set up `Aqiqah on his behalf. His death before completing seven days does not prevent offering it on the seventh day because we do not know any other proofs that contradict the legal evidences reported in this regard due to his death before its due time. All evidences are general and indicate that `Aqiqah begins by giving birth and should be offered on the seventh day. The case under discussion is included in this form of generality. We do not know of any other proof that excludes it from

the previous generalization.

Fixing the seventh day after birth for slaughtering does not mean that its permissibility does not begin except on the seventh day because giving birth is the reason of setting up `Aqiqah. The seventh day is the best time for executing this permissible matter. Therefore, if we slaughter before the seventh day, it will be sufficient as is the opinion of Ibn Al-Qayyim and those who agreed with him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

The third question of Fatwa no. 1528

Q 3: is it permissible to offer `Aqiqah (sacrifice for a newborn) for a miscarried male or female fetus? What is the ruling on offering `Aqiqah for a baby who died a few days after their birth without offering `Aqiqah for him? Is it permissible to offer `Aqiqah after his death? Is it permissible to offer `Aqiqah one, two, six months, or one year or more after a baby's birth?

A: The Jumhur (dominant majority of scholars) consider `Aqiqah to be a Sunnah (supererogatory act of worship following the example of the Prophet). It was reported by Ahmad, Al-Bukhari and the compilers of the Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Salman ibn `Amir that the Prophet (peace be upon him) said: ("`Aqiqah is to be offered for a (newly born) boy, so slaughter (an animal) for him, and relieve him of his suffering.") It was also reported by Al-Hasan from Samurah that the Prophet (peace be upon him) said: ("A boy is in pledge for his `Aqiqah. Sacrifice is made for him on the seventh day, his head is to be shaved and he is to be named.") This Hadith was reported by Ahmad and the compilers of the Sunan.

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This Hadith was also deemed authentic by Al-Tirmidhy. It was reported by `Amr ibn Shu`ayb from his father from his grandfather that the Prophet (peace be upon him) said: ("Whoever wishes to offer a sacrifice on behalf of his child may offer two resembling sheep for a boy and one for a girl.") This Hadith was reported by Ahmad, Abu Dawud and Al-Nasa'iy with a good chain of transmitters.

A person is not required to offer `Aqiqah for a miscarried fetus even if he knows whether it is male or female if it is miscarried before it becomes a living being. The `Aqiqah should be offered on the seventh day of birth. If the fetus was born then dies before the seventh day, it is recommended to give it a name and offer `Aqiqah for them. Moreover, some jurists are of the view that if the seventh day after birth passes without offering `Aqiqah, then one is not required to offer it. They said that the Prophet (peace be upon him) determined the seventh day after birth for `Aqiqah. The Hanbali Madhhab (School of Jurisprudence) and jurists of this school are of the view that it is recommended to offer `Aqiqah even after the passage of one month, year or more from the date of birth. There are many Hadiths that point this out. Al-Bayhaqy reported on the authority of Anas (may Allah be pleased with him) that the Prophet (peace be upon him) offered `Aqiqah for himself after being sent as a Messenger. This will be useful in taking more precautions.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The eighth question of Fatwa no. 4679

Q 8: the `Aqiqah (sacrifice for a newborn) was slaughtered after the death of a girl who died, who at that time a year and a half old. Is this valid? Will this girl benefit her parents in the Hereafter? Please advise.

A: The `Aqiqah is valid, but delaying it more than seven days after birth is contradictory to the Sunnah. Every child, whether a boy or girl, who dies in their infancy are an advantage to their believing parents if they are patient.

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First question of Fatwa no. 5088

Q 1: My mother had two children but they died at a young age and no `Aqiqah (sacrifice for a newborn) has been done on their behalf until now. This is because my father did not have enough money to pay for the `Aqiqah. bearing in mind that my father has already passed away, is it permissible for my mother to offer `Aqiqah on behalf of her children who passed away?

A: If the reality is exactly as what is mentioned in the question, it is permissible for your mother to offer `Aqiqah on behalf of the two children. She will be rewarded for this In sha'a-Allah.

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The seventh question of Fatwa no. 12591

Q 7: I have four children but I did not offer `Aqiqah (sacrifice for a newborn) for any of them. I am pregnant now. should I offer an `Aqiqah for every child or give money in charity? I appreciate your guidance, may Allah reward you!

A: For a boy two sheep should be slaughtered, and for a girl one sheep. It is not sufficient to give money.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 2392

Q 3: what is the best day for naming a newborn? Should it be directly after its birth, or on the seventh day? Is it permissible to celebrate this day (the seventh day) with friends, neighbors and loved ones?

A: As for the time of naming the newborn, the matter is flexible in this regard. It can either be named on the day it is born or on the seventh day, and there are several reports indicating this. It was related by

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Al-Bukhari and Muslim in their two Sahih (Authentic books of Hadith) from the Hadith narrated by Sahl Ibn Sa`d Al-Sa`idy who said: (When Al-Mundhir ibn Abu Usayd was born, he was brought to the Prophet (peace be upon him) who placed him on his thigh. While Abu Usayd was sitting there, the Prophet (peace be upon him) was busy with something in his hands so Abu Usayd told someone to take his son from the Prophet (peace be upon him). When the Prophet (peace be upon him) finished his job (with which he was busy), he said, "Where is the boy?" Abu Usayd replied, "We have sent him home." The Prophet (peace be upon him) said, "What is his name?" Abu Usayd said, "(His name is) so-and-so. " The Prophet (peace be upon him) said, "No, his name is Al-Mundhir.") It was also related in Sahih Muslim from the Hadith narrated by Sulayman Ibn Al-Mughirah on the authority of Thabit on the authority of Anas that he said: the Messenger of Allah (peace be upon him) said: (A child was born to me this night and I named him after my father Ibrahim [i.e. his ancestor prophet Ibrahim. Ed.].) It was related by Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) on the authority of Samurah (may Allah be pleased with him) that he said: The Messenger of Allah (peace be upon him) stated (A child is pledged at its `Aqiqah (sacrifice for a newborn) where there is a sacrificial animal offered [to Allah on behalf of the child] on the seventh day. The child is to be named this day and it's head is to be shaved) Al-Tirmidhy said that this Hadith is Hasan (a Hadith whose Sanad contains a narrator with weak exactitude, but is free from eccentricity or blemish) or Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

naming the newborn

Fatwa no. 5785

Q: My son died in a car accident. He was married to two women, who were both pregnant when he died. Before his death, he wrote in his will that he wants his son to be named after him "Sarhan", as his name is "Sarhan ibn Muhammad ibn `Aly". We took permission from the Court of Qunfudhah to give the boy this name, but the Health Office objected to this, and claimed that it is impermissible to name a boy after his father. Please advise concerning this issue, as the birth certificate of the boy is still in the Health Office, and the boy is now eight months old.

A: It is permissible to name a boy after his father, whether he is Sarhan ibn Sarhan, `Abdullah ibn `Abdullah or any other name. There is no harm in this in shaa'-Allah (if Allah wills), whether the man whom he is named after is alive or dead.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Comittee for Scholarly Research and Ifta'

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The first question of Fatwa no. 4679

Q 1: many people use names such as `Ashuqullah, muhammadullah and muhibullah. Is it permissible to use these names?

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A: The name `Ashuqullah is improper. There is nothing wrong with the names Muhammadullah and Muhibullah, but it is better to avoid using them. It is recommended to use the names such as Muhammad, Saleh and Ahmad as well as names that imply enslavement to Allah (Exalted be He) without adding another word.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The eighth question of Fatwa no. 8842

Q 8: is it permissible to give names to newborn babies especially in the Masjid (mosque) or not?

A: Giving names to newborn babies is not confined to a specific place. In fact it is a flexible matter.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 3862

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' has read

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the question submitted by his Excellency, the Minister of Saudi Education to his Eminence Chairman which is transferred to it under the number 818 in the date 3/5/1401 A. H. The question reads as follows:

I send to your Eminence the inquiry of the exams' administration at the Ministry under the number 2121 on the date 7/4/1401 A. H. and which is attached with a table for the Most Beautiful Names of Allah. The inquiry relates to the Name 'Al-Fadeel'; is it one of the Most Beautiful Names of Allah? What should be done with people who are named `Abdul-Fadeel? Should this name be changed? It may be worthy to mention that similar inquiries about the Most Beautiful Names of Allah are repeated by many organizations. This is because many people who go into transactions have names which are unaccepted by Shar` (Islamic law) such as `Abdul-Naby, `Abdul-Imam, `Abdul-Zahra', and so on. Please provide us with a report defining the names that the word '`Abd' is permissible to be annexed to and that may be used as proper names especially since many books state that allah's Most Beautiful Names are not confined to the renowned ninety-nine. Rather, narrations disagree even on the number of these ninety-nine Names. Moreover, some scholars hold the view that the Names of Allah are countless. They quote the following Hadith in support of their view: ﴿O Allah! I invoke You by every Name that You have and that You called Yourself by...﴾

The Committee answered as follows:

First, Allah (Exalted be He) says: ﴿And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.﴾

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Thus, Allah (Glorified be He) says that He is the One Who is distinguished by the Most Beautiful Names which comprise the perfection of His Attributes, His Might, and His Majesty. Allah (may He be Exalted)commands His slaves to make Du`a' to Him by His Most Beautiful Names as to name Him with the Names that He named Himself with. Thus, Allah (Exalted be He) orders His slaves to make Du`a' to Him by such Names with humility and in secret at times of prosperity and adversity. He (Exalted be He) prohibited His slaves to belieHis Names by rejecting them, denying the meanings thereof, naming Him with names that He did not name Himself with, or by naming others than Allah with His Names. Allah (Exalted be He) threatened whoever does any of the foregoing with the worst punishment.

Allah (Exalted be He) has named Himself with certain Names which are mentioned in clear Ayahs (Qur'anic verses) and in the authentic Sunnah (whatever is reported from the Prophet) that He revealed to His Messenger (peace be upon him). The name 'Al-Fadeel' is not amongst the foregoing Names and thus, it is not permissible for any one to name Allah (Exalted be He) as such. This is because Allah's Names are Tawqifiy (bound by a religious text and not amenable to personal opinion) for He (may he be Glorified) knows best what is appropriate for His Majesty while any one other than He does not have such knowledge. Consequently, whoever names Allah (Exalted be He) with something apart from what He named Himself with or that His Messenger (peace be upon him) named Him with; is belying the Names of Allah and deviating from the straight path. None of Allah's creatures is permitted to enslave any person of the slaves of Allah to other than Him. Therefore, it is not permissible to name somebody `Abdul-Fadeel, `Abdul-Naby, `Abdul-Rasul, `Abd Aly, `Abdul-Husayn, `Abdul-Zahra', Ghulam Ahmad, Ghulam Mustafa, or any other name which implies enslaving a created being to another. This is because such names involve excessive reverence of pious and prominent people, and therefore, impudence against the Right of Allah (Exalted be He),

and a means to Shirk (associating others with Allah in His Divinity or worship) and transgression. Moreover, Ibn Hazm narrated the consensus of scholars regarding the prohibition of using names that imply enslaving people to other than Allah (Exalted be He). Accordingly, names such as those which are mentioned in the question should be changed along with all other similar names.

Second, it is narrated on the authority of Abu Hurayrah (may Allah be pleased with him) from the Prophet (peace be upon him) that he said: ﴿Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will go to Jannah (Paradise).﴾ (Related by Al-Bukhari and Muslim).

The foregoing Hadith is also related by Al-Tirmidhy, Ibn Majah, Ibn Hibban, Al-Hakim, Al-Bayhaqy, and others. They mentioned the concerned ninety-nine Names with some differences in their specification. Scholars have studied regarding this:

A - Knowing the ninety-nine Names implies understanding their meanings, believing in them, acting upon them, and submitting to what they signify. Hence, the object is not only to keep their letters or enumerate them.

B - The relied on opinion of scholars is that the specification of the ninety-nine Names in the Hadith is extracted by some scholars either from the Qur'an only or from the Qur'an and authentic Hadiths. They added the mention of the ninety-nine Names after the Hadith to explain it, give some details to the total number which is mentioned in the Hadith, and to act upon the Prophet's encouragement to know these names hoping to attain the reward of entering Jannah.

C - The Hadith does not mean that there are only ninety-nine Names of Allah

for the wording of the Hadith is not that of confinement. The Hadith only tells about one characteristic of the ninety-nine Names of Allah (Exalted be He) and clarifies the greatness of the reward of knowing them. This is supported by what is related by Imam Ahmad in his Musnad (Hadith compilation) on the authority of `Abdullah ibn Mas`ud (may Allah be pleased with him) from the Prophet (peace be upon him) that he said: ﴿Any person who is overcome by sadness or grief and supplicates: 'O Allah! I am Your servant, son of Your female servant. My forelock is in Your Hand. Your decision concerning me shall certainly come to pass. Just is Your Judgment about me. I invoke You by every Name that You have and that You called Yourself by, sent down in Your Book, taught to any of Your creatures, or kept with You in the knowledge of the Unseen that is with You. Make the Glorious Qur'an the spring of my heart, the light of my chest, the remover of my grief and the

dissipater of my concern.' Surely, Allah will remove his grief and sadness and exchange them for delight. The Prophet (peace be upon him) was asked: 'O Messenger of Allah! Should we learn these words?' He said: 'Yes. It is an obligation on all those who hear this supplication to learn it'.﴿

Thus, the Messenger (peace be upon him) explained that Allah (Glorified and Exalted be He) alone possesses the knowledge of some of His Names that He did not inform any body of. Such Names belong to the matters of the Ghayb (the Unseen) that nobody is permitted to guess because the Names of Allah (Exalted be He) are Tawqifi as will be clarified soon In sha'a-Allah (if Allah wills).

D - The Names of Allah are Tawqifi so that it is not permissible to name Allah (Glorified be He) with something other than that which He names Himself with or that His Messenger (peace be upon him) names Him with. Moreover, it is not permissible to name Allah (Exalted be He) with a name

via the application of Qiyas (analogy) or the derivation from a verb and so on. All schools agreed on this except the Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) and the Karamiyyah (a deviant Islamic sect believing in comparing Allah's Attributes to those of others and claiming that good deeds are not a condition for sound faith). Therefore, it is not permissible to derive names for Allah (Exalted be He) such as 'Banna'' (constructer), 'Makir' (plotter), or 'Mustahzi'' (mocker) from the Ayahs: ﴾With power did We construct the heaven.﴿ and: ﴾And they (disbelievers) plotted to kill 'Isâ [(Jesus) عليه السلام], and Allâh plotted too.﴿ and Allah's saying: ﴾Allâh mocks at them﴿ Similarly, it is not permissible to derive names for Allah (Exalted be He) such as 'Zari`' (grower), 'Mahid' (spreader), 'Faliq' (splitter), 'Munshi'' (producer), or 'Shadid' (severe) and so on, from the Ayahs: ﴾Is it you that make it grow, or are We the Grower?﴿ and: ﴾how Excellent Spreader (thereof) are We!﴿ and: ﴾Is it you who made the tree thereof to grow, or are We the Grower?﴿ and: ﴾Verily, it is Allâh Who causes the seed-grain and the fruit-stone (like date-stone) to split and sprout.﴿ and: ﴾the Acceptor of repentance, the Severe in punishment﴿ because these words are only used in the foregoing texts as being annexed and not unbounded and in a context that does not tell about Allah's Names. Accordingly, they can only be used in the same way they appear in the Shar`y (Islamic legal) text.

It should now be clear that, with regard to proper names, it is only permissible to annex the prefix `Abd (slave) to one of the Names with which Allah (Exalted be He) names

Himself explicitly in the Qur'an or that His Messenger (peace be upon him) names Him with in the Hadiths which are authentically reported from him (peace be upon him). Some examples of these Names are Allah's Names which are at the end of Surah (Qur'anic chapter) Al-Hashr, at the beginning of Surah Al-Hadid, and which are mentioned in some other Surahs (Qur'anic chapters) of the Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3471

Q: My father was called Mihda' ibn Hajhuj the same name as his uncle Nuhayr during the reign of king `Abdul-`Aziz, the reign of Nida' ibn Khalaf ibn Nuhayr ibn `Aly, the reign of prince Jabr ibn Nida' and also during the reign of prince `Abdullah ibn Nida' the current Emir. It is worthy to mention that if Nuhayr was still there, our women would not be veiled from him. The title in which we participate is called Al-Nuhayr because he was the eldest of `Aly's sons. He was known by that title and `Aly is the fifth grandfather of Mahda'. The children of `Aly are five in number, they are as follows: Al-Nuhayr, `Awwad, Khulayf, `Abdullah and Muqarrin. His chain of offspring was known as Al-Nuhayr. There is another group who bear the same title and the official documents and scientific and practical certificates were issued with this title following the fathers and the forefathers in this track. Are uncles considered the same in status as fathers as reported from the Arabs and as mentioned in some interpretations concerning the following Ayah: (Or were you witnesses when death approached Ya'qûb (Jacob)?)

just as mentioned in Allah's saying: (date-palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm)) **are these interpretations correct to prove the meaning of these official documents and certificates? I would like to explain to your Eminence that `Awwad, the grandfather of Mahda' is a brother to Al-Nuhayr. Could you kindly advise us? May Allah reward you because of our dire need for this.**

A: If the reality is as you have mentioned that your father Mahda' was called Al-Nuhayr the name of his uncle which they both participate in the fifth grandfather i.e. `Aly, and there is another group which is called Al-Nuhayr and the official documents and scientific and practical certificates were issued in this regard following the fathers and the forefathers in this regard. There is no harm in keeping the name and the title as it is with keeping and memorizing the classes of your genealogy for fear of mixing.

As for giving the father the name of the uncle as a matter of respect and honoring him, it is permissible. That is the case which is mentioned in the Qur'an but he is not considered a real father in genealogy and is not given the same ruling of a real father who excludes the grandfather from inheritance and his brothers from inheriting one-sixth with the deceased's son and he does not have the authority to conclude a marriage contract for his niece with the existence of the father or the brother along with other merits of the father.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman

`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 6989

Q 1: What is the ruling on naming someone Khalid (i.e., the eternal one)? It well known that Eternity is an attribute that is specific to Allah Alone and not to any of His Creation. Why did the Messenger of Allah (peace be upon him) not change the name of Khalid ibn Al-Walid?

A: It is permissible to name someone Khalid because eternity here is a relative matter. Besides, the Prophet (peace be upon him) accepted this name.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 5630

Q: Your Eminence, my name is Aly muhammad Al-Hajj `Abd. My family name is Ramadan. So my full name is Aly Muhammad Al-Hajj `Abd Ramadan. My first name is Aly, my middle name is Muhammad and my grandfather's name is Al-Hajj `Abd (the word `Abd literally means servant) and my family name is Ramadan. I have children who go to school. They are asked by the Ministry of Education to bring a Fatwa that the meaning of this name does not contradict the rulings of Shari`ah. This name is already used in the birth certificate, passport, and school certificates. I hope you will issue a Fatwa about this. May Allah save and protect you!

A: If the reality is as you have mentioned, then there is no harm in keeping this name as it is

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because the grandfather's name `Abd, which literally means a servant, when followed by Ramadan does not mean the servant of Ramadan. It is not a continuation of its meaning. In fact it is the family name. However, supposing it is a continuation of the meaning, a Muslim does not have to change his grandfather's name if it is involves Shirk (associating others in worship with Allah) or if it is a bad or abhorrent name.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12319

Q: I am a Pakistani citizen bearing the name Allahi Bakhash. I have been living in the Kingdom of Saudi Arabia for a long time. I face a lot of problems because of my name. Opposed to my name, many official authorities have requested that I change it. That is why I am asking your opinion about this name of mine and whether I am allowed to change it. I would like to add that my father chose that name according to his Urdu-Islamic culture. In Urdu this name means 'The gift of Allah'. It is composed of two words: 'Allahi' which means Allah and 'Bakhash' which means gift. Since word order of the genitive construction in Urdu is the opposite of Arabic word order,

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the meaning of my full name is 'the gift of Allah'. I have already asked the opinion of some scholars who showed no objection to it.

Dear Sir: I am kindly requesting your opinion about this issue which has been and still is a source of trouble for me. May Allah protect and guard you!

A: If the reality is as you have mentioned, there is nothing wrong with being named 'Allahi Bakhash' which in Arabic means '`Atiyyat-ul-Allah' or 'the gift of Allah'. It would still be better to change your name to the equivalent Arabic `Atiyyat-ul-Allah'.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12303

Q: What are the reprehensible names in Din (religion of Islam)? Is it reprehensible to call names like Iman (faith) or Huda (guidance)? What is the ruling on a man who has a three year old girl named Iman? Should he change her name? May Allah reward you with all good.

A: There is nothing in Islam forbidding people to call their children names like Huda and Iman as far as we know.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12090

All praise be to Allah Alone, and peace and blessings be upon His Final Messenger. The Permanent Committee for Scholarly Research and Ifta' has read the letter that was sent to his Eminence, the Chairman, by the questioner, the Assistant Undersecretary of the Ministry of the Interior for Civil Affairs, that was numbered 8884 in 15/03/1409 A. H. The letter was transferred to the Committee by the Department of Scholarly Research and Ifta' under number 2276 in 23/03/1409 A. H. The following question was asked: We send to your Eminence the transaction that was sent to us from the Department of Civil Affairs in Jeddah, that was numbered H/11642 in 18/12/1408 A. H. regarding the request submitted by the citizen, Hamid Muhammad Al-Zahrani to add his Yemeni wife: `Ula-Allah Ahmad Muhammad Mukarrar.

We hope that you may inform us as to whether the name mentioned above is considered appropriate according to Shar` (Islamic law). Best regards.

After the Committee studied the question, it answered: We do not know of any reason for banning this name because it is a sort of genitive construction of the created to its Creator; as in Baytullah (the house of Allah), Naqatullah (the camel of Allah), and `Abdullah (the slave of Allah) and so on.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12605

Q: Allah (Exalted be He) has blessed me with a male child, all praise be to Allah Alone. I wanted to name my baby 'Husamullah' but the authorities concerned with birth and civil affairs asked me to bring a Fatwa to the effect that this name is appropriate according to Shar` (Islamic law). We hope that you kindly issue the necessary Fatwa in this regard. May Allah reward you with the best.

A: It is not prohibited to name your baby 'Husamullah'. However, it is better to give him a name that shows his servitude to Allah (Exalted be He) such as `Abdullah or `Abd-ul-Karim. Similarly, it is preferable to give him one of the renowned Islamic names like Muhammad, Ahmad, Salih, or Sulayman (Solomon).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9614

Q: My name is `Abdul-Muttalib Ahmad Muhammad `Abdul-Karim and I am Sudanese. I would like to have a Fatwa concerning my name as it has caused me some problems.

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I have been to the Islamic legal Court in Riyadh to issue a legal proxy but my request was stopped until a Fatwa is issued to legalize my first name, `Abdul-Muttalib. Please guide us in this regard.

A: there should be no inconvenience in naming somebody `Abdul-Muttalib. It is narrated by Abu Muhammad `Aly ibn Hazm that scholars agreed that every name which shows servitude to other than Allah (Exalted be He) is prohibited, Ibn Hazm said: "Scholars agreed that all names which show servitude to other than Allah such as `Abd `Amr and `Abd-ul-Ka`bah and so on. are prohibited except `Abd-ul-Muttalib". This is mentioned by Shaykh-ul-Islam (scholar of Islam; a title given to the most knowledgeable person of his own era) Muhammad ibn `Abdul-Wahhab in the book "Al-Tawhid". Moreover, it is authentically narrated that the Prophet (peace be upon him) acknowledged that name and did not change his cousin's name `Abdul-Muttalib ibn Rabi`ah. This is an indication that the name '`Abdul-Muttalib' is an exception from the agreed-upon prohibition as stated by Ibn Hazm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 12492

Q: Allah (Exalted be He) blessed me with a newborn girl. All praise be to Allah Alone. My family named her 'Abrar' but I did not accept that name. Rather, I doubted it because I know that the Prophet (peace be upon him) changed the name 'Barrah'. I intended to change my newborn daughter's name but my family refused, and said: "You have to ask the Ifta` Committee". Please provide us with your beneficial answer. May Allah reward you

with the best.

A: It is not prohibited to name your newborn daughter 'Abrar'.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3538

Q: my name is 'Hadi' (the guide). Since the One Who guides is Only Allah (Glorified and Exalted be He), is it permissible for me to retain my name or should I change it?

A: It is not prohibited to retain your name because the word 'Hadi' is a joint word that can be used for Allah (Exalted be He) and for others who guide people to that which benefits them, such as messengers as in Allah's saying: ﴾and to every people there is a guide.﴿ It is well-established that describing Allah (Exalted be He) that He is the 'Hadi' is not the same as describing creatures in the same way. However, if you change your name to '`Abd-ul-Hadi' it is not prohibited according to Shar` (Islamic law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6100

Q: I am a Sudanese young man. my name is 'Qasamullah' however, I do not know whether this name is derived from the verb 'Qasama' (divided) whose form in the present tense is 'Yaqsimu' (to divide); in the verbal noun form is 'Taqsim' (division); and in the object form is 'Maqsum' (divided); or if it is derived from 'Qassama' (distributed) whose form in the present tense is 'Yuqassimu' (to distribute); and in the verbal noun form is 'Qasman' (portion); or if it is derived from the meanings of 'Qismah' and 'Nasib' (fate). Generally, I do not know exactly from which stem my name is derived. However, my colleagues in the office told me that my name implies Shirk (associating others with Allah in His Divinity or worship). This seemed strange for me and thus, I was encouraged to ask for your guidance. So please provide me with your Fatwa in this regard.

A: 'Qasamullah' means Allah's `Ata' (grant) because 'Qasman' means `Ata' and it is the verbal noun of 'Qassama' and 'Yuqassimu'. Thus, the name 'Qasamullah' neither implies Shirk nor is considered prohibited according to Shar` (Islamic law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6243

Q: I named my son 'Fath-ul-Bari' and he is now ten years old. I am inquiring about the ruling on his name as to whether it is permissible or prohibited. Is it obligatory according to Shar` (Islamic law) that we change a compound name into a normal name such as 'Nayif', 'Thawab', or 'Fathi' bearing in mind that the current name has already been registered in the official documents? Please provide us with your beneficial answer.

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A: It is permissible to use the name which is mentioned in the question 'Fath-ul-Bari'. This name is not prohibited because it means Fadl (a favor) or Fath (a victory) from the Creator (Glorified and Exalted be He). However, if you would like to change your son's name to another such as `Abd-ul-Rahman or `Abdullah; you are permitted to do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7200

Q: I have four children; I became doubtful whether their names are permissible or not. They are consecutively: Bashir, Nadhir, Siraj, and Munir, please advise me whether these names are permissible or not. May Allah reward you with all good.

A: There is no harm in calling your children the mentioned names for they are of the fine names.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The first question of Fatwa no. 5146

Q 1: "Raqib (the Watchful)" is one the Most Beautiful Names of Allah (Exalted be He), however, there is a military rank called "Raqib (sergeant)" and it is known that it is impermissible to liken or to allegorically interpret the Names of Allah.

A: There is no harm in calling a person 'Raqib', as this does not imply likening a creature to Allah (Exalted be He), for the meaning that applies to Allah (Exalted be He) is completely different from that of His creatures. Allah (Exalted be He) says: ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8940

Q: what is the ruling on the proper name "Khalafallah"? Some of my fellow Muslims told me that it is not legally permitted to be called Khalafallah because Allah (Exalted be He) has no successors. Therefore, I went to the concerned bodies in the civilian affairs in order to change my name from Khalafallah to Khalaf.

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But they asked me to bring a legal Fatwa that mentions that the name of Khalafallah is not legally recommended. I would like you to help me in changing my name in order to relieve myself of this disturbance and to please Allah (Exalted be He).

A: If what is meant by the name "Khalafallah" 'one who succeeds Allah and comes after Him,' then this name is not legally permitted.

But if what is meant by such name 'a child who is a gift and a grant from Allah to His servant that compensates a previous grant,' then it will be a lawful name. This is what appears sound to us. Consequently, you are not in need of changing your name.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4625

Q: is it permissible to name someone `Abdul-Shahid (i.e., Servant of The Ever-Witnessing) or not?

A: It is permissible to name someone `Abdul-Shahid and there is no harm in that. Allah (Exalted be He) is described as and has the name of Al-Shahid (The Ever-Witnessing) in many of the Qur'anic Ayahs (Verses).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9757

Q: I am submitting my inquiry to your Eminence, to inform you that I have torn my identity card which includes my full name that includes one of Allah's Names which is "Al-`Alyy" (The Most High) written in this form: `Aly Sa`d Hasan Al-`Aly Al-Zahrany. And since Highness is only due to Allah (Exalted be He), this name is troubling me. Therefore, would you please advise me in this regard, so that my heart can rest in peace? May Allah reward you the best of everything on behalf of all Muslims.

A: If the reality is as you have mentioned, there is no blame on you, for this name is your grandfather's not yours, and because this name is meant for `Aly's family not for Allah's Name "Al-`Aly".

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12694

Q: i had a baby whom i named Sakhr (i.e. rock). is it permissible to give him

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this name? If it is not permissible, should I offer a new `Aqiqah (sacrifice for a newborn) for giving him a new name? Awaiting your reply as this is important.

A: There is no harm in the name you have mentioned and it is the same as the name of the noble Sahaby (Companion of the Prophet), Abu Sufyan ibn Harb. The Prophet (peace be upon him) did not change it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7056

Q: I would like a Fatwa from your Eminence with regard to my daughter. She is 4 years old now. When she was being delivered, her mother saw a vision during the pains of labor. She saw a man with a bright face and white clothes saying to her literally: "O my daughter, verily, along with every hardship is relief." After that he asked her to name her daughter Yousra (i.e., relief). I did not listen to her thinking that she could not have seen a good vision during the pains of labor. Therefore, I named her Fatimah. But she likes the name Yousra more. When we call her by her name, she gets upset and cries. Her younger siblings aged 1,5 years and 3 years call her Yousra. I hope you will issue a Fatwa for me whether I can change her name from Fatimah to Yousra according to the vision her mother saw during the pains of labor or not? May Allah reward you in this world and in the Hereafter!

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A: It is permissible for you to change your daughter's name from fatimah to Yousra whether the vision her mother saw was true or not.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa No. (2508)

Q 2: My name is registered in the identity card as Sultan Duwaihy Nafi` Al-`Utaiby, while my true name is Sultan Nafi` Al-Duwaihy Al-`Utaiby. What shall I do? Am I sinful?

A: The mistake in the identity card record citing the father's name in place of that of grandfather and vice versa is pardonable. Allah (Exalted be He) stated: ﴾Call them (adopted sons) by (the names of) their fathers: that is more just with Allâh. But if you know not their father's (names, call them) your brothers in faith and Mawâlîkum (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful.﴿ However, after knowing the truth you must correct the name in the identity card record for the above-mentioned statement and to arrange the distribution of inheritance.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (1691)

A: I am a man called `Awnul-Lah Ibn Rashid Al-`Utaiby. I have seen in a dream twice a voice calling me O Abdul-Mu`in! O, Abdul-Mu`in. Thus, I thought that my current name is a Makruh (reprehensible) name that would be better changed. is the name of `Awnul-Lah (lit. Allah's help) Makruh and should it be changed? If so, may I change it to the name I was called in the dream, i.e. Abdul-Mu`in? Or, is it permissible to drop the sacred name (Allah) turning my name into `Awn Ibn Rashid? Please, give me a fatwa!

A: Being called `Awnul-Lah is neither prohibited nor Makruh according to Shari`ah. The name, in fact, means help from Allah, a meaning approved by and in line with the objectives of Shari`ah. Accordingly, you need not change your name or any part of it. Moreover, you should not base your actions on the dream you saw. Actually, dreams sometimes come true and sometimes are mere delutions , upon which no Shar`y (Islamic legal) ruling may be based and by virtue of which no name should be changed.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (479)

Q: In brief, some one was granted Saudi nationality under his name, i.e. ghulamul-Rasul (lit. Servant of the Messenger). However, he does not feel comfortable with this name and wishes to change it unless it is permissible to be called as such.

A: Apparently, Ghulam according to the dilaect of those who name their children as such means servant. Thus, Ghulamul-Rasul means Servant (worshipper) of the Messenger. It is well-known that names such as Abdul-Rahman (lit. Servant of the Merciful), Abdullah (lit. Servant of Allah) and the like symbolizes the servant's attachment to his Lord in the aspects of worship and submissiveness. Accordingly, a Muslim may not be called Servant of the Messenger, or the like, as it entails Shirk (associating others in worship with Allah). Therefore, the one seeking the fatwa must go to the proper authorities to change his name to a valid one.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

The ninth question of Fatwa No. (6542)

Q 9: what is the ruling on naming children : `Abdul Naby (lit. Servant of the Prophet), `Abdul Massih (lit. Servant of Christ), and `Abdul Rasul (lit. Servant of the Messenger)?

A: It is impermissible as it is a form of deification of prophets and others causing people to worship them and as such entitling them untruthfully and falsely to one of the rights of Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (12584)

Q: This request is submitted to Your Honor by Mr. subhan Allah (lit. Glory be to Allah) Mianqil, a Pakistani residing in the Kingdom of Saudi Arabia in the city of Jeddah. I work as a Mu'adhin (caller to Prayer) under the Saudi Ministry of Islamic Affairs, Edowments, Da`wah and Guidance. The department of Hajj and Endowments has objected to my name. I hope that Your Honor will give me a fatwa on whether such a name is permissible from a Shar`y (Islamic legal) viewpoint. If impermissible, please give me a written petition so that I can change my name at the Passport authority. Thank you very much.

A: You must change such a name as your personality does not denote Subhan Allah. Rather, Subhan Allah (Glory be to Allah) is an utterance of Dhikr (Remembrance of Allah).

Moreover, it should be changed to a name that is permissible from a Shar`y viewpoint such as Abdullah, Muhammad, Ahmad

or the like.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 5612

Q 1: There are many Kafirs (disbelievers) in our country who do not offer Salah (Prayer). Allah (Exalted be He) guides some of them to Tawhid (Monotheism) through listening to sermons or through keeping good company. After they embrace Islam, they go to scholars and ask them to change their names to Islamic names. Is this Wajib (obligatory) or not?

A: It is not Wajib to change the names of the new convert to Islam unless these names are unacceptable by Islamic law such as: `Abd Yaghuth, `Abd Al-Hussayn, `Abd Al-`Uza, or `Abd Manat. Such names should be changed to Islamic names; however, it is not obligatory to change the names of their fathers or their grandfathers.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5227

Q: I want to change my previous Christian name to a new Islamic one, namely, Dawud Yusuf. I submitted a request to the official authorities who in return asked me to obtain a Fatwa from your council granting the permission to change my name.

A: It is permissible for you to change the name from David tailor to Dawud Yusuf. The Prophet (peace be upon him) changed the name of some Sahabah (Companions of the Prophet). He changed the name of Abu Al-Hakam to Abu Shuraih as in the Hadith related by Abu Dawud. Furthermore, he changed the name of a man from Hazan to Sahl, and changed the name of Barrah to Juwayriyyah. Related in Muslim.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2318

Q: While I was in a training session at a Pakistani institute, I found that one of the students was called `Abdul-Rasul (i.e. servant of the Messenger, peace be upon him). I used to read it as `Abdu-Rabb Al-Rasul (i.e. servant of the Lord of the Messenger). Someone asked me: is it wrong to call someone `Abdul-Rasul? I replied that this constitutes an act of Shirk (associating others with Allah in His Divinity or worship) and that all acts of worship should be directed to Allah Alone. Referring to the Qur'anic Ayah (verse) which reads: (Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh) **the questioner commented that Allah orders Muhammad to address Muslims saying, "O 'Ibadi (My servants)". So,**

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how can this question be answered?

A: First: you were right when you changed the student's name to Abdu-Rabb Al-Rasul as one of the many objectives of Shari`ah (Islamic Law) is to safeguard the concept of Tawhid (belief in the Oneness of Allah/ monotheism) against misuse and to direct all mankind towards worshipping and serving Allah Alone, the very purpose for which they were created. Allah (Exalted be He) says: (There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave.) Scholars have unanimously agreed on the prohibition of names which indicate servitude to anyone other than Allah. We will send you a copy of the book entitled Fath Al-Majid which will help you refer to this subject in the section about the explanation of the Qur'anic Ayah which reads: (But when He gave them (the polytheist and his wife) a Sâlih (good in every aspect) child) and the other Qur'anic Ayah which provides: (Then do not set up rivals unto Allâh (in worship))

Second: As for the noble Qur'anic Ayah mentioned in the question, all exegetes of the Qur'an unanimously agree that it is interpreted in the sense that Allah orders the Messenger (peace be upon him) to convey to mankind Allah's statement: (Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh) All other similar Ayahs (i.e Ayahs starting with the word "Say") are interpreted and understood in the same context.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman

`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 10495

Q 1: I wish you would give your opinion concerning my name as I do not know whether it is one of the Names of Allah (Exalted be He) or not. Is using this name permissible or should I change it? my name is Abdul-mu`tany. I appreciate your guidance.

A: You have to change your name as it is not authentically reported that Al-Mu`tany (careful) is one of the Names of Allah (Exalted be He).

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 11489

Q4: What is the ruling on a poor woman who receives money from a prince, writing a family name other than her own?

A: It is not permissible for this woman to write a name other than the name of her family because this is lying and forgery.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10392

Q: I was young when my father died and my paternal uncle took custody of me. When I grew older, I used my uncle's name on some official papers instead of my father's. I didn't do this out of arrogance towards my father's name, but because I lived under the auspices of my uncle for such a long time. I did the same for my children. Am I to blame for that? If so, what should I do. Kindly give me your Fatwa in this regard. May Allah protect you.

A: You must change your name and that of your children by correcting your lineage according to the name of your father instead of your uncle's. In addition, you must inform the official authorities of the new changes.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11013

Q: my name is Qamarulanbiya' Al-Sanusy. I worked as an auditor in Jeddah eight years ago. When I went to renew my identity card, they asked me to change my name or

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to bring a legal Fatwa that permits me to use this name. We consider this name to be a compound name like Sayfulislam, in Sudan. This name is one of the attributes of the Prophet (peace be upon him). It means that he is the moon of the prophets. It is similar to other names of the Prophet (peace be upon him) as Abu Al-Qasim. I Would like to know the ruling in this regard as all my papers bear this name such as the university certificate, birth certificate, Identity card and passport.

A: It is not permissible to call yourself by this name. You have to take the proper measures to change your name to another one that is not legally prohibited according to official bodies such as Abdullah, Abdul-Rahman and the like.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10584

Q: When I was young I was named `Abdul-Din (servant of the religion) after my grandfather. Now, I am nineteen years old and some people criticize this name which I already doubt is appropriate. However, I have not found a suitable way to inform my father and grandfather about this. Is it permissible to name a person `Abddul-Din. Kindly give us your Fatwa. May Allah reward you.

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A: It is not permissible to use names such as `Abdul-Din. You should make an effort to substitute that name with `Abdul-Rahman, `Abdullah, or any other permissible names.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11084

Q: When my nephew was young, his father passed away. Later on his mother married another man and she and the child traveled with the new husband to Kuwait as he was working there. In good faith, this man changed the family name of my three-year-old nephew to his name. My nephew, who now belongs to the other man, graduated and is working in Kuwait. However, in Saudi Arabia he issued an identity card bearing his real name. Among people he is known by his real name, but the other official papers carry his second name.

First, is he sinful? He has no choice concerning this matter and his work may be threatened if he changes his name.

Second, he proposed to my daughter who accepted him, and her mother and I also accepted him.

Since all his work documents in Kuwait carry the second name, we are obliged to contract the marriage using this name. Is this act permissible? May Allah reward you.

A: It is obligatory upon your nephew to change his name to the one that is written on the identity card. It is impermissible for a Muslim to name himself after anyone other than his real father. This is reported in an authentic Hadith as well as in the Saying of Allah (Glorified be He) that states: ﴾Call them (adopted sons) by (the names of) their fathers﴿ Also, he should not use the official documents that go against Shari`ah (Islamic law) on the pretext that he was helpless when he made them as he was under age.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9344

Praise be to Allah. Peace and blessings be upon Prophet Muhammad, his family, and Companions.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question presented by the secretary representative of the Secretariat of services of Riyadh to his Eminence, Chairman referred to the committee under no.139, dated

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08/01/1409 A.H. It reads:

I would like to tell Your Eminence that the Secretariat noted that some restaurants and butcher shops have taken names for themselves of which we doubt their validity. This happened in some of the parts of the city of Riyadh. Such names include; Al-Hamdullah (Praise be to Allah) restaurant, Bismellah (In the name of Allah) butcher shop, and Tawakkul `Ala Allah (putting one's trust in Allah) butcher shop. We would like to enquire about the permissibility of using such names for shops and restaurants. Kindly give us your Fatwa in this regard.

The Committee's answer is as follows:

It is impermissible to name shops and restaurants using these names. This is because it implies a kind of disregard of the formulae of allah's Remembrance and Names. Furthermore, it is improper to use these lofty Names; taking them as a means to illegal purposes.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second and fourth questions of Fatwa no. 3205

Q 2: what is the meaning of the words Kunya, Laqab and Shuhrah?

A: Kunyah is honorific starting with 'Abu' for men and 'Um' for women such as Abu Muhammad, Abu `Aly and Um Muhammad and Um `Aly. Laqab is a title that denotes honor as Zaynul-`Abidin or dispraise as Anful-Naqah. Shuhrah means what becomes well-known among people of

(Part No. 11; Page No. 487)

names, Kunyah or Laqab.

Q 4: Is it permissible to call a person by the Kunyah of his younger son because his elder son died while he was young?

A: It is recommended to call a person by the Kunyah of his elder son whether his son is dead or alive. But if a person calls him by his younger son, he will not be blamed whether his elder son is alive or dead.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The eleventh volume of the Fatwa of Permanent Committee has been, by Allah's grace, completed. The next will be the twelfth volume that begins with the chapter of Jihad.